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On President Syngman Rhee

FREDERICK BROWN HARRIS

Minister of Foundry Methodist Church, Washington, D.C., and Chaplain of the United States Senate

Washington, D.C., July 2, 1950

In this historic church where President Syngman Rhee, of the Republic of Korea regularly worshipped for years, until his return to his native land, in this church where he is not only respected but revered, I cannot refrain from defending him from the false castigations that have been heaped upon him in the public press during the past momentous week by those who like to be called experts on the Far East, and echoed by some columnists. I cannot hope to have my voice heard across the land where these gratuitous insinuations have been carried regarding this truly great man who has given his life to the Korean cause.

After more than a decade of close friendship with Syngman Rhee and intimate association with the Korean cause across many years, I can truly say that no leader that I have met in the quarter of a century that I have lived in Washington has more genuinely democratic ideas and is more alert to the devastation of Marxism than is Syngman Rhee. To attack him now, as some have done, when, even before our great decision, he was fighting bravely with inadequate defenses and with his back to the wall, is not exactly good sportsmanship.

We are grateful that in a recent nationwide broadcast, John Foster Dulles, just back from Korea, declared that the amazing progress of Korea under the administration of Syngman Rhee was probably one of the chief reasons that the Communists struck at this time. That statement will be somewhat of an antidote for the poison of the reckless and false statements that have been made in the American press since this sneak attack from the North was made.

There are many Americans who would risk the prophecy that long after the instigators of these unethical and undeserved attacks upon a very great man, at a most unfortunate time, are forgotten, Syngman Rhee will be in the history books as the George Washington of Korea.

August 9, 1950

FROM COVER TO COVER

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READERS WRITE

Against Subsidy

Let me call to your attention the article in last week's *Pilot,* and in other papers, reporting the overwhelming large vote of the National Education Association against all subsidy, direct or indirect, by public funds for parochial school purposes. The resolutions adopted by this organization opposed bus transportation expense, and also what are sometimes called welfare services. This shows where the public school authorities and teachers of the country stand. What a discrepancy between their point of view, on this action, and the recent action of our state legislature.

(Rev.) Dana McLean Greeley,
Arlington Street Church,
Boston, Mass.

Re "Protestant Art"

I was indeed happy to read J. D. Townsend's "Reflections on Protestant Art" in the July 19th issue of Z.H. Of course I agree with every word of his criticism of Christy's poster and similar "official" religious art (if one can really call it art). Should this be a sign that our ministers are finally getting tired of the trite and sentimental things of the "religious goods" counters?

Thus I enjoyed Mr. Townsend's article very much, but I have to disagree with his statement about modern art being "completely divorced from religion." Contemporary artists, far from "willingly passing it by," have time and again shown their readiness to contribute their best efforts whenever a church called on them. Henry Moore, Graham Sutherland and Benjamin Britten, internationally famous leaders of British sculpture, painting, and music, have worked for St. Matthew's, Northampton; Rouault, Leger, Lurcat and others for the church at Assy, France. Matisse is decorating a church on the Riviera. In our country dozens of our best artists have created stirring works of religious art — but the museums and galleries are buying them, not the churches. I know of any number of them who would gladly co-operate with the church if given a chance to do so. Only instead of turning to the recognized creative artists of our time, the churches, with few laudable exceptions, prefer magazine illustrators, commercial artists, or else buy reproductions of the worn-out academic stand-bys that are utterly meaningless for our time.

If more ministers and laymen would begin to think like Mr. Townsend — and act accordingly — America could witness a rebirth of religious art as great as anything done before. The talent is there, waiting.

Walter L. Nathan,
Bradford, Mass.

Didn't Like It!

I have just read Harold Cramer's article in the Herald of July 26th, "Dear Friend In The Future." Always having considered his one of the keenest minds I know, I am distressed to think that this epistle is to be his monument for "The Future." Had it been written by one of those politicians we dub "statesmen," then I could understand its preoccupation with the sinister possibilities of the "Power" at our command. But as a "brief analysis of our times" and "a brief statement of our beliefs" by a Christian minister for the cornerstone of his church I am distressed.

This is not to suggest that what he has written is not well written, nor that it is not true.

Is it not true that the formation of the World Council of Churches is an achievement of which this generation can justly speak with pride? Are not the amazing — if still inadequate — advances in the realm of psycho-therapy greater assurances of progress than the radio? Because we have not kept spiritual pace with our material progress, is that indicative that we are doomed to defeat?

Certainly our day is a better age in which to be alive than the age "1945 years before the atom bomb." Even if the dour can find no other evidence to support this conclusion than the fact that people are at last refusing to glamorize warfare, and are supporting such international efforts as are made to stop it. Do we then need to be embarrassed that we have not achieved the millenium? Because we have not produced heaven here on earth, does it follow we have produced hell?

Man must wait until future ages shall find out the right. Only history can accurately judge our age. Those of us actively engaged in the work of bringing in the Kingdom must act in the present on the basis of what we have learned from the past. The past teaches, even amid the explosion of the atom bomb, that the Cross outlives the arms that nail men to it; that Black Friday becomes Good Friday because love conquers death; that truth, like the anvil, wears out many hammers — even though those hammers make more noise and bend the current horseshoe to their bidding.

Hasn't our friend ever read "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." And, having read it, does he not believe it? Or does the fact this man was betrayed, within the hour, by one of his closest friends, and on the morrow died in agonizing death, make his confidence pure Pollyannaism?

I know that Harold Cramer has not lost his faith, and that he is not preoccupied with the physical almost to the exclusion of the spiritual. But this one reader would never know it from this letter, and I doubt if some future scholar will. That the letter reflects the outlook of many in our age I do not deny. I am only voicing my regret that so significent a document should so completely omit the outlook of others just as much a part of our generation. The splendidness of the new building the Methodists of Needham Heights, Mass., are erecting under the wonderful leadership of their pastor is a denial of the outlook and tone of this letter. Let us pray that "the future" will judge them by their deeds, rather than by what they have said.

(Rev.) Harry P. Folger, Jr.,
Everett, Mass.

A Lot To Commend

I always find a lot to commend the Zions Herald. On July 5, 1950, I was extremely pleased to see the excellent editorial which you had published entitled "The Importance of Korea." I feel that you have done an outstanding piece of work in summarizing the facts on the Korean situation and presenting them from a truly Christian viewpoint. Congratulations and continue the good work.

I might add that I also appreciated the editorial regarding vocations and the need for a sound, Christian philosophy of vocation in our presentation to the young people. That editorial, too, merits careful consideration and we appreciate knowing that the viewpoint which our office has continually projected is being accepted across the church.

Best regards to you in your important work.

(Rev.) Harold W. Ewing,
Interboard Comm. on Christian
Vocations of The Methodist Church
Nashville, Tenn.

A Layman And The Discipline

LEVERETT J. SIMPSON

ECENTLY A FRIEND who has been an active member of a Methodist church for many years, l me about his experience when he moved into a larger mmunity and transferred registration of his member- to a larger Methodist church. It was an old church. punctiliously paid all its apportionments, and a liberal ary to its pastor. Many of the men considered their alty to the service clubs and secret societies of greater portance than to their church.

This church is a typical middle class church. A few o gave a great deal of their time to the church as ad- nistrators of its affairs "ran" the church, and official nges were seldom. My friend had a distinct feeling t he was being looked over, much as one examines thing or a piece of furniture which one does not need might purchase if the price were right or it would rmonize with what one already possessed.

Two things were evident: the church looked upon the sing of its budget and payment of its apportionments its chief religious duty, and the administration of the airs of the church was to this purpose.

Why was this church failing to live up to the spirituality d polity of The Methodist Church? For one thing it s not a brotherhood, it was an aristocracy. It had for- tten that Methodism was born in the conflict between e oppressed and the oppressor. To fight this and other ils, John Wesley used organized societies. Perhaps no tter statement of its purpose can be found than that in e Episcopal greeting in the Discipline of 1948:

"We reverently insist that a fundamental aim of Meth- ism is to make her organization an instrument for the velopment of spiritual life. We do not regard the ma- inery as sacred in life itself, but we do regard as very cred the souls for whom the church lives and works. e do now express the faith and hope that the prayerful bservance of the spiritual intent of the Discipline may to the people called Methodists a veritable means of ace."

The typist whose fingers have been disciplined by the les of her instructor, has been able to transfer her at- ntion from them to the matter to be transcribed. The scipline of the yoke of the church must first tame us efore we can draw the load. Once the yoke becomes a abit, the load becomes a joy, and we are released for rger service and it becomes a "means of grace."

THE PART OF THE Discipline which touches more members of the church than any other is Chapter V, elating to the official board and the board of stewards. n official board was not authorized until 1884, and then nly in the Methodist Episcopal Church. In the Meth- dist Episcopal Church, South, the board of stewards be- ame the executive body. The Methodist Protestant Church had no body like the official board or the board f stewards. Its "Monthly Meeting" was its executive ody. Under the first Discipline of The Methodist Church 1939) there might be an official board like the official board of the Methodist Episcopal Church. Otherwise, the board of stewards took over these duties. This was continued in the 1940 Discipline. In the 1944 Discipline it was provided that "In every church and charge there shall be an executive body, the official board or the board of stewards as the Quarterly Conference may determine. . . ." Both are designated as the "board." This was continued in the Discipline of 1948.

In the early years of the church, the quarterly conference was found sufficient to care for all matters not handled by the pastor or presiding elder. But regular sessions of the quarterly conference were only four in number for the year. A special meeting could be called but it had its disadvantages. For a time the leaders and stewards meetings were used, but as individual churches increased in membership and importance and as monthly settlements in business became general, it was found almost necessary that some body approximating the quarterly conference should be organized to meet monthly. Making the official board or the board of stewards the executive body of the church seemed to be the answer. Time has verified the correctness of this legislation.

The board whether official or of the stewards is by far the most influential body of the local church. It practically leads the way for the quarterly conference, for but little of the affairs of the church is legislated upon in the quarterly conference which has not been shaped for it by the board.

THE BOARD, unlike the quarterly conference which is the "governing body of the charge," is the "executive body" of the charge. If it is the official board it is composed of the stewards, trustee, the pastor, the lay leader, the superintendent of the church school, the chairman of the board of education, the lay member of the annual conference, the president of the W.S.C.S., the president of Methodist Men or brotherhood, or men's club, the treasurer or treasurers, the director of Christian education, the associate pastor, and a representative of the youth division, all of whom shall be members of The Methodist Church. If the board of stewards, it is composed of the stewards only.

Each church shall be entitled to not less than three stewards and not to exceed 35, excluding honorary stewards, except in churches of more than 500 members, when one steward may be elected for each additional 30 members. Every steward must be a member of The Methodist Church, and over 18 years of age, "and a person of genuine Christian character who loves the church and is competent to administer its affairs."

The quarterly conference may provide for the "recognition of the faithful service of stewards who have reached the age of 72 years or who may have become physically incapacitated, by electing them honorary stewards" but in the process of this elevation their vote is taken from them. If one is 72 or over and not elevated he can vote.

It is important that there should have been since 1944 a

determination by the quarterly conference whether this executive body is to be the official board or the board of stewards. A transcript of the record of that action should be spread on the minutes of the designated body and filed with its records. This is the evidence of its authority. The record of the organization of an official board by the quarterly conference prior to 1939 when the three Methodist bodies were united will not be evidence of its authority since 1939. Upon the union of these three bodies, a new church came into being. Thereupon the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant each as such became extinct.

The board is responsible and shall report regularly to the quarterly conference unless its power to legislate is clearly expressed. Its duties are primarily administrative. The board should always, where there is doubt, get authority from the quarterly conference.

An embarrassing situation might arise where the board makes a contract of purchase or otherwise with those outside the church who have no notice of the restricted authority of the board. The church might be liable on the contract of the board on the grounds that the church is bound by the acts of its agent although the agent has not been clothed with authority regarding the contract in question.

However, while the board is wholly circumscribed by its express powers, it has such implied powers as may be necessary to execute its express powers. It should also be noted that the board is responsible to the quarterly conference and not to the church, unless otherwise provided in the Discipline.

Almost any board, no matter how careful and conscientious it may be, will have nice questions to be determined as to its authority. Fortunate is such a board which has a chairman with a firm and discriminating mind and a working acquaintance with the Discipline who promptly rules on such matters.

The Discipline specifically states that the board must be organized annually. (178) It is not only a slovenly method to continue to do the business of the church with the same board after the expiration of the church year, but it may be illegal and its orders unenforceable. The membership may not be the same after the close of the year. There should always come the time when the books are closed.

The fiscal year should be fixed by the quarterly conference. It is usual for it to begin with the close of the annual conference. A general resolution to that effect might be adopted and reported to the board when the secretary should make a note on his minutes and file it away with other communications from the quarterly conference.

At least a month before the time set for the annual organization of the board, it should name a committee on nominations by ballot without nomination. Before the balloting begins, the number of the members of the co mittee should be fixed by the board.

The only offices to be filled are a chairman, a vi chairman and a recording secretary, except that if t official board is the executive body, the lay leader sh also be elected. If the executive body is the board stewards, the same proceedings shall be held for the el tion of officers but no lay leader is elected because t chairman becomes the lay leader. (1505, 1508.)

Who is to call the board for organization? There is specific provision for this. But the quarterly conferen can when it names the board to become the executi body, designate some one to call the board for organiz tion. It would be quite proper for the pastor to do and act as temporary chairman until the board shou become organized. In fact the pastor is required to c the board to meet as soon as practicable after the sessi of the annual conference to plan the lay work. (150

It is a great mistake to keep church officials in the sar office year after year. Invariably it makes a church stat It blocks the selection and promotion of others, perha with less ability and not so worth but who at the same time shou have the opportunities of leadersh

This can be accomplished in t official board by limiting the cha man to one term and electing t vice-chairman, chairman. No c ficers to be re-elected. This shou apply to committees and committ chairmen. If a quarter or a third each committee is new, there will enough with experience so that t work will not be less effective.

Once the board has elected its c ficers, it should form its committee (179.) This is a board duty, not t duty of its officers. There can be rule about the number or duties. some charges special work or pro ects are undertaken which require special committee And these may be needed from time to time in almo any charge. On the other hand there should be som committees whose work is the same or similar from ye to year. Board committees should not be appointed elected to do the same or closely similar work of con mittees outside the board. Special committees should avoided whenever possible.

To guard against the formation of committees who duties overlap or conflict with other committees of t charge, a list is here given of the different standing con mittees on a charge or circuit authorized by the Disciplin in Part II, entitled The Local Church, paragraphs 10 279: Membership and Evangelism, Finance, Pastoral R lations, Christian Stewardship, Nominations, Audit, Re ords and History, Hospitals and Homes, Co-operatio Policy, Visitation, Temperance, Music, Parsonage, Churc Property, World Peace, Good Literature, Social Life, Far and Home, Wills and Legacies. The foregoing are usua ly known as quarterly conference standing committe and elected by it, although it may arrange for their ele

"Man does not evolve only according to the rule of natural selection, but also by his own power of inner selection. This I call his conscience; it is his prerogative of moral selection. Man achieves progress by the help of God, being stimulated and energized from the inside."

* * * *

"Meditations" by Toyohiko Kagawa, Harper and Brothers, N.Y. Price, $1.25.

by the board. Much valuable time may be saved by se committees, especially where the board has full membership. Much sifting and detail may be done in committ-

Often those who seldom express opinions in the ger meeting are particularly efficient in the smaller body l thus the ability of such is put into service. The parlientary procedure is more simple and sometimes may be itted altogether, thus saving the time of the larger ly.

The Discipline (179) directs that the board "shall" meet least monthly at a time determined by it. The church a whole should be considerate and not trespass on the e of its regular meetings. The members of the board ke out their personal, business and professional schedes with this in mind. To change the time may intere with the schedule of a large number of church ofials. If the church and the other organizations in it ll give the official board the preference, then of course, board should seldom change the time of its meetings. the years go by the uninterrupted time of the board etings will create a custom recognized by all.

SPECIAL MEETINGS may be called by the board or called by the chairman or the pastor. Here again espass should not be made on the time of the members, pecially at short notice. Every member should have a tice reasonable in time and specifying the business to transacted. This is his right and it should not be nored.

Something of the importance of the board in the life of e church may be seen by reviewing its duties and reonsibilities as set forth in paragraph 180 of the Discine. It shall promote and have the general oversight of e work of the church but under the direction of the astor. This includes receiving reports of the work of all e other organizations of the church. It will be noted at the oversight is the responsibility of the pastor, not e chairman. But if the pastor neglects or refuses or for ny reason cannot attend to these matters, the chairman is e next to undertake this responsibility. The duty to eceive reports does not mean in all cases the power to pprove, reject or amend. But it does mean that by these eports the board can keep informed about the health of e church. These committee reports should be carefully cheduled so that they may be received and studied.

The board shall fix the minimum salary of the pastor when authorized by the quarterly conference. There hould be no question about the authorization. Resort hould be had to the minutes of the quarterly conferences. This authority should be granted annually. Since the istrict superintendent is usually presiding at the quarter-y conference which takes up this subject, it would seem hat no good purpose is served by referring this subject o the board. The district superintendent can often give valuable advice, which if handled by the board, might not be available. It is the minimum not the maximum salary which must be fixed. This must be done at a meeting next preceding the annual conference.

Before the action of the board, a consultation should be had with the pastor. This may be done through a committee or the pastor may state his needs to the body making the decision. It would seem to be a courtesy due the pastor to allow him his choice to appear before a committee or the board or quarterly conference. If the consultation is made with the board or quarterly conference, every member has an opportunity to speak his mind. Seldom is there a more important event in the relations of the pastor and his officials than this. The members of the deciding body should lay aside all prejudices and remember that it is the charge not themselves nor those within or without the church whose best interests must be advanced. The same holds good for the pastor. The charge is not buying service nor is the pastor selling service.

The pastor is in a sense giving his service and the church is helping him bear the contribution. Careful consideration should be given by both the pastor and the board to all facts pertaining to the efficiency of the minister, his ability and consecration and also the equipment, pastoral assistance, and the kind of a church the membership has built up. The amount fixed must not include the traveling and moving expenses of a new pastor. These may be made in a separate item.

When the pastor leaves for his annual conference, or before, his salary should be paid in full. Once his pastoral connection with the charge ceases, he is prohibited from making claim for unpaid salary. There is no contractural relation. (180-2).

Among other obligations of the board is that of making adequate provision for the financial needs of the church. Among those enumerated in Paragraph 180-3 is provision for actual office and travel expenses in the work of the charge. If it ever was ethical to overlook these items, the Discipline has wiped out the ethics and substituted a "must." But the "must" requires the fiat of the annual conference.

Paragraph 180 should be studied over and over by the members of the board. There are nineteen numeral and six alphabetical, paragraphs. In addition to paragraphs cited it might be well to refer to 152-167, 1482 (11), 1503-4, 1508, 1514, 1516, and others which a student of the Discipline will find useful. The 1948 Discipline has an excellent index.

Fortunate is the charge which has an able treasurer. He should be a consecrated layman, of course, but he should be more than that. He should be able to make a complete financial statement showing the true condition of the church, not simply receipts and disbursements, which do not tell the true condition. A charge may have a large cash balance but it may also have obligations far in excess of its cash. If not every month, at least every quarter, the board should have a complete financial statement.

If the officials will familiarize themselves with the related provision of the Discipline, observe uniformity, rotate officers and members of committees, and "regard as very sacred the souls for whom the church lives and works," no Methodist church will get into the conditions of that to which my friend transferred registration of his membership. To be an official in a Methodist charge is a high privilege which requires the support of a high purpose to do our best in the face of God.

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Five Point Peace Program

Renouncing the Communist - sponsored Stockholm Appeal, Bishop John S. Stamm of the Federal Council of Churches, the Rt. Rev. Msgr Frederick Hochwalt of the National Catholic Welfare Conference, and Rabbi Bernard J. Bamberger of the Synagogue Council of America, issued a list of five requirements for world peace: (1) Renunciation of the use of war or threats of war as an instrument of national policy. (2) Loyal adherence to the solemn obligations of the United Nations Charter for the maintenance of international peace and security and the peaceful settlement of disputes. (3) Respect for an observance of human rights and fundamental freedoms for all. (4) Participation in positive programs of the United Nations for the common welfare and better standards of life. (5) Acceptance of international agreements and regulation of armaments, including atomic weapons, by all nations, through a trustworthy system of international inspection and control.

It is a good proposal and one which will deserve the respect of churchmen everywhere. The Communists gave the lie to their mask of peaceful intentions by their attack on Korea. How long we can expect to have the Russians take part in discussions at the United Nations remains to be seen — it will be their decision to leave, however, for we are determined that through the United Nations we will co-operativ ly secure the peace of the world. It is clear that w can have peace only if it is peace for all — not just f some. We believe that despite the thoroughly i excusable "walk-outs" and vetoes by the Communi nations, they know that their position would be se ously threatened if they were to leave the U.N. E the very same token, despite Herbert Hoover's su gestion that we kick the Communists out, most leade seem to recognize that it is far wiser to have a pla where we can meet the Communists for whatev peaceful negotiations are possible.

It will be interesting to see what reaction there wi be to the five-point peace proposal suggested by lea ers of the three major religious groups of our natio The Stockholm appeal had its bluff called because was not an honest appeal. We will watch carefull the reactions to this five-point proposal which, so fa as we can see, is thoroughly open and obviously d pendent upon the United Nations for its impl mentation.

Tragedy For A Great Woman

Due to the strict censorship of news from the Ko ean area, we have not been able to get final confirma tion of the shocking news that Dr. Helen Kim, presi dent of our Ewha College in Seoul, was hanged b the North Koreans last week. At press time we ha no final confirmation of this news, yet reliable new services have carried the story in most of the nation' major newspapers.

Dr. Helen Kim was in Boston a little more than year ago. She received a great ovation from th women of New England Methodism when she spok at a mass meeting at Tremont Street Methodis Church. Boston University awarded her an honorar degree in recognition of her outstanding career as a educator and diplomat. She was Korea's first dele gate to the United Nations and was one of Syngma Rhee's closest advisors.

According to the incomplete reports we have re ceived, the North Korean Communists, when they took over Seoul, demanded that Dr. Kim serve a chief justice under the puppet government. Dr. Kim refused to do this and was hanged and her body dragged through the city's streets behind an army jeep. We do know that Dr. Kim was in Seoul and was last reported to be at her post at Ewha College in that city. The close relationship to the Republican Government and her leadership in Korea, would

ve made her a natural target for the invading army m North Korea. Her firm determination and deut loyalty would hardly have allowed her to capitue to the Communist demands that she become a sling for their government.

In 1928, when the General Conference of The Methist Church was in session, Helen Kim made a plea Christian missions in Korea. Her moving appeal ought forth a response from the church; an episcol election that was deadlocked became of secondary portance to the appeal made by this courageous tle woman; her devotion and sincerity were obvious d Christians gave generously to support her. When e Japanese took over Korea, Helen Kim stood her ound and refused to stop teaching Christianity in r school at Seoul. Her devotion was for the purse of establishing a Christian democracy in Korea. he threats, long hours of torturous questioning by e Japanese, and even occasional imprisonment, uld not make her wince or waver in that devotion.

It is not too early to suggest that among the first ings to be done in September when the churches gin their fall schedule, should be a churchwide meorial service honoring Helen Kim. The world ould know that we revere the sacred memory of odern saints like this. To be specific, we suggest at Methodists observe such a memorial on Sepmber 15th.

Counterpoint

We will loan money to Franco, but we still say that e do not approve of Franco. We will have our Euopean Recovery Program administer $100,000,000 to ranco's sinking ship of state, but Spain is not to be onsidered as a member of the Marshall Plan. *The ew York Herald Tribune* said, "The Senate's vote aid Franco Spain was obviously influenced by the nternational crisis. There had been growing dehands by Democratic and Republican legislators that pain, because of its strategic location and its antiCommunist policy, should be more closely aligned vith the United States and Western Europe."

It may be encouraging to note that the Exportmport Bank loan does not in any way officially hange our relationship to Franco's Spain, and it may e of further encouragement to note that to admit ranco to the Marshall Plan, it will be necessary to ecure the approval of the European Marshall Plan ountries: this approval is hardly likely. But is the vall cracked? Will it be easy for us now simply to say nothing about Franco's fascism, while we talk excitedly about his anti-Communism? Is not the situation a bit like the man who robs and is corrupt, but who can honestly say that he has never beaten his wife? What, may we ask, has Franco ever done to discourage totalitarianism? Is Franco's style of religious persecution any different than the Communist brand? Is Franco's denial of the four freedoms any different than the policies of the Politburo?

It was interesting that on the very same day that we decided to play with Franco, Archbishop Richard J. Cushing of the Roman Catholic Archdiocese of Boston gave religionists a start by declaring that in his opinion, "you and I and the rest of this generation will never live again in a peace-time economy. Whether it will be a cold or bloody war, I cannot foresee." The elements of this counterpoint situation must be carefully watched. How easy it would be for Franco to assume a quasi-halo for the prosecution of an "holy war!"

An International Language

The Esperanto Association of North America has secured the support of nearly 16 million people in its appeal to the United Nations to spread the use of Esperanto as an international language. The language was designed at the time of the League of Nations as an easy mode of international exchange of ideas and it is good to see the movement gaining support again. Certainly nothing could be more helpful in bringing about international understanding than an easily-learned language that could provide a common meeting ground for all people and nations.

Many people might be prejudiced against the revived interest in Esperanto because Stalin recently declared that when the world entered the epoch of socialism, he would end the diversity of languages and merge all of them into an international form of speech. Stalin's suggestion is not the same thing, however, for the Esperanto plan means that nations would continue to keep their familiar tongues, but that we should all be encouraged to learn an additional language that could be used when we needed an international exchange of ideas.

The problem of teaching new languages has been greatly simplified by Frank Laubach and others. To learn Esperanto would not be at all difficult and would do much to ease the tension that surrounds the awkward problem of using interpreters for international discussions.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For August 20th.

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How Shall We Repent? Luke 3:7-17.

John the Baptist

One of the most rugged and powerful figures who ever appeared in the Bible narratives was John. When he came roaring out of the desert, he was not known as "the Baptist." He would be one of the most astonished men in the world if he returned to the earthly scene and found millions of people looking now upon him as a great prophet of God.

What a character this desert prophet was. He had lived alone in the desert in his rugged, natural habitat long enough to discover that "Nature in the raw is seldom mild." He knew snakes, hot sands, scorching sun and a wild fare of locusts and wild honey. His hands were grubby and his beard snarled and ragged. Nobody took his picture, so if you want to dress him up like a fashion plate it is your privilege. His language would hardly indicate that he had been prettified.

Luke reported in the third verse of the third chapter of his Gospel that John "came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." This hard-bitten son of the desert sands woke up the self-satisfied, good, religious and harmless people in the Jordan valley. He came as "a voice crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He called the devout, pious and defunct people who were saying "We have Abraham to our father" — a generation of vipers. He shouted to them in a harsh and raucous voice, "Who hath warned you to flee from the wrath to come?"

A Message to Religious "Insiders"

John roughly shouted his desert, sun-scorched words of warning to the religious people of his day. He was not addressing "outsiders" in a revival meeting or lining up some washed-out *churchmen* in some narrow, evangelistic process of *dropping the net.* He was shouting his message to church people. It was "the best people" who stood in danger of being "hewn down, and cast into the fire." They were the good brothers and sisters who were going to get the ax and that very suddenly.

Repentance was the keynote of John's message. He was not aiming to confirm people in their sins. He was not using whitewash or perfume. John had seen snakes crawling away from desert fires and he wanted to start a snake movement among the complacent people who had come down to the Jordan to have their sins washed away. He was too smart to be fooled by any hand-washing, water-sprinkling process as being anything more than a sign of deep inner and complete cleansing of the unclean spirit. The sinners John dealt with needed a real purging.

Can you imagine John the Baptist standing at the e trance to his river-side out-door preaching place, shakin hands with the people he had lashed with his stingin words? Can you hear any leading member saying t John, "I enjoyed your little talk today?"

More likely he saw small groups of people with hea together discussing ways and means of having "The Re John the Baptist" *promoted* to a more remote preachin appointment. A good old veteran of pious churchma ship in a little town recently told his pastor that he di not intend to listen to any more of his preaching becaus said he, "You preach to us like we were sinners." Fort years of feuding and fussing and pushing preachers an good people around like church furniture had establishe this old man in his wicked ways.

Fruits Worthy of Repentance

John the Baptist got some amazing results from h preaching of repentance. "The people asked him, saying What shall we do then?" His answer was quick an very startling. It came in terms of human service. H did not ask them to shout, bear witness, get heated up i a consecration service or make a verbal commitment. H very simply said, "He that hath two coats, let him impa to him that hath none; and he that hath meat, let him d likewise." These were the practical directions he gave th selfish penitents.

What a tie-up this is of *personal* and social repentanc Religion with its baptism, its theology, and its detach ment from life suddenly became to the hearers of John th Baptist a matter of social concern.

What an indictment this is to the many of us who ar hoarse with our verbal commitments and empty conse crations of words, words, words. The altar of the Lor drips with water spilled from the baptismal dish an words adorn it like flowers. But comfortable, snug fittin coats are hard to get off the backs of Christians and ont cold, suffering victims of "greed, avarice, and the lust fo gain." "All this and Heaven, too" is the slogan of to many good people.

A hard hitting, widely known and very powerfu preacher of the Gospel had this to say to a nice group o laymen and preachers the other day, "Nobody has to b a Christian. You may 'take it or leave it' at your wil and peril. But if you do take it, you have no choice i the matter of taking its way of life. It is hard, excitin and sacrificial. My advice to you is either to get in o get out. Either take it seriously or leave it alone."

This modern prophet was once told by a committe from a large leading church that "We have a very selec membership." He snorted this answer to their invitatio to become pastor of this non-Christian enterprise. "Go is no respecter of persons and neither am I — so get *select* pastor."

From Whence This Freedom?

J. GEORGE BUTLER

ROTESTANT LEADERS have made much of the American principle of the separation of church and te. A distinctly American principle, it is felt to be the y cornerstone of our civil liberties today by many. Some ple, however, not understanding the centuries of strug- behind the achievement of this ideal, have thought htly of it. Others have openly repudiated it. Francis rdinal Spellman, ranking Roman Catholic prelate in merica, tosses it off as "an outworn shibboleth." Frank- Delano Roosevelt, whose whole life was concerned th freedom, failed to mention religious freedom among four freedoms. Yet religious freedom, rooted and unded in this fundamental principle of the separation church and state, is at the basis of all our civil liberties day. A glance at the colonial history of America and the er history of our country will show how this principle me to be part of American life. It was not ever thus. urch and state in colonial America were closely allied. eligious freedom and almost all other freedom was the ception, rather than the rule.

The usual school book history account of the Pilgrim thers has it that these God-fearing men and women me to the shore of the New World in search of re- gious freedom to worship God as they chose. Persecuted Scrooby, England, they emigrated to Leyden in search freedom. Seeing their children growing up Dutch- en instead of Englishmen, they became dissatisfied, artered that great ship, the "Mayflower," and came to merica. The religious freedom they wanted, however, as not the kind of freedom we know. It was freedom r *them* to worship God as *they* chose — not freedom for her men to worship as they wished. A theocracy was tablished, not on the basis of toleration for all, but on e basis of worship according to their ideas of worship. hey did not want dissenters from their beliefs. Those ho had been persecuted, became the persecutors. Roger Villiams was to run for his life to Rhode Island, where e in turn established a colony for men to worship as he ished. While it is true that there was a measure of leration in Providence, Roman Catholics were not wel- me. The Puritan conscience was tender only in re- ard to its own beliefs. The abbreviated ears, the fore- hortened life of many a Quaker and Catholic bore mute estimony to the fact that what the Pilgrims and Puritans anted was a religious monopoly for themselves and not reedom for all.

ALL THE GORY DETAILS of witch-hunting show conclusively that the church and state were not eparate in New England and toleration for dissenters rom Puritan views was not the aim.

It is amazing, therefore, that out of this background of ntolerance and persecution, the principle of the separa- ion of church and state grew. In all colonial America, here was little actual liberty of religion. Strikingly nough, it was in Maryland, in the proprietary colony of atholic Cecil Calvert, Lord Baltimore, that his personal tolerance was translated into toleration and freedom for all. With the upheavals in England however, the unsettled times during the Protectorate, the return of the Stuart kings and their subsequent demise, the colony passed out of Baltimorean hands and the Church of England was established before the end of the XVIIth century, and toleration for all ceased.

The early history of Maine shows toleration, but then Massachusetts quickly swallowed up the infant colony and freedom was no more. The Dutchmen in New Amsterdam practised toleration while they were there, not because they believed in it so much, as that they considered it good for business. In Pennsylvania alone was there thorough-going toleration, established because William Penn believed in freedom as a principle of life. Men could not be forced to be good. Liberty of conscience, freedom of religion were woven into the warp and woof of Quaker experience.

WITH SUCH CONDITIONS prevailing, one may well ask the question: from whence came our freedom? It came because men were in search of liberty. Tyranny was to be overthrown, monarchy destroyed, and all the trappings of monarchy had to go with it. An established church was looked on askance because men opposed central government, central banking institutions, and all centralized authority. A centralized church that could be the spiritual police of government had to go. Tom Paine, the great phrase-maker of the age of reason said: "My own mind is my own church." Thomas Jefferson and James Madison fought the fight that was to end in toleration for all in Virginia and later in the Constitutional Convention — the church must be separate and distinct from government. It could not oppress the souls of men.

Jefferson wrote voluminously on the subject. He traced the history of religious legislation in the Virginia Assembly. When church and state were finally separated in the Old Dominion, Jefferson regarded it as one of the three most memorable actions of his entire life — on a par with the founding of the University of Virginia and his writing the Declaration of Independence.

Jefferson's passionate love of liberty could not tolerate laws that made it illegal if people failed to baptize their children. Sea captains were guilty of a penal offense if they brought a Quaker into the colony. If perchance some Quaker did stray into Virginia, he was quickly locked up until he could be deported, and if he came back a third time, he was to be put to death. Anyone in Virginia who denied the existence of God, or who did not believe in the Trinity, who had not been brought up in the Christian religion, was denied all employment, both civil and military and on the second offense was imprisoned for three years without bail.

Thus it was, when monarchy did finally go, all its props went with it. No vestige of oppression was left. Jefferson and Madison were not anti-religious men; they saw

only that an established church, not separated from the state, could only lead to tyranny of the minds and souls and bodies of men. Their feelings were shared by their compatriots in writing the Federal Constitution. Church and state were to be forever separate. So strong was this feeling in New York, that when its early state constitution was written, and even when it was revised in 1821, ministers and priests were made forever ineligible for any "civil or military office or place within this state." Shortly thereafter, the state legislature was convulsed in a bitter fight because it was proposed that a chaplain be appointed to that body, whose salary was to be paid out of public funds.

North Carolina and Maryland had on their statute books, laws which made it impossible for Jews to hold office — North Carolina because of the requirement that all state officials should accept the divine authority of the New Testament, and Maryland because of its "test act," not to be repealed until 1826, and then only after a bitter struggle lasting 30 years.

In the early days of the republic, men were extremely touchy on this subject of liberty. It had been won at a great price. It was precious. Lyman Beecher proposed in 1817, perfectly innocently, that public funds be used to educate some indigent students for the ministry for the perfectly laudable purpose "to assist in providing for our country a sufficient number of competent religious instructors." Beecher was amazed at the cry that went up: he was trying to unite church and state.

Another instance of the public opposition to anything that smacked of the unification of church and state in any way occurred in 1827 when Ezra Stiles Ely preached a sermon on the duty of Christians to elect only Christians to public office. Speciously, the argument ran: "We are a Christian nation: we have a right to demand that all our rulers in their (official) conduct shall conform to Christian morality." However worthy the purpose was, the difficulty with such a proposal was that it made religion a criterion of fitness for public office. Ely's pressure group was to consist of five types of Christians: Presbyterians, Baptists, Methodists, Congregationalists, and somewhat hesitatingly, Protestant Episcopalians. Later he also included Lutherans and Dutch Reformed people. Fortunately, however, his effort was beaten down.

AGAIN DURING THE dark days of the Civil War, when the union cause seemed all but lost, certain fundamentalist Christians, reading contemporary conditions in the light of their ideas of prophecy in the Old Testament, thought the ill success of Northern arms was due to God's displeasure with the union because of the secular constitution of the nation. Nowhere in it, was God mentioned. Seeking to remedy this situation, representatives of 11 leading denominations met at Zenia, Ohio, to form the National Reform Association, whose purpose was to add a Christian amendment to the Constitution. Theirs was no mean movement, embracing among its leaders a justice of the Supreme Court, four state governors, the president of Amherst College, and so on. Their purpose was to amend the preamble of the Constitution to read: "We the people of the United States, acknowledging Almighty God as the source of all authority and pow in civil government, the Lord Jesus Christ as the Rul among the nations, and His Will, revealed in the Ho Scriptures, as of supreme authority, in order to constitu a Christian government, form a more perfect union. . .

Those who cherished freedom, however, were not dea not asleep. Fire was fought with fire. Francis E. Abbo rallied these forces and presented to Congress a petitio for a religious freedom amendment, with enough sign tures to make the document 953 feet long. Abbott wer even farther, demanding that church and ecclesiastic property be removed from its tax exempt status, chaplain supported by public funds be discontinued, and the jud cial oath be replaced by the simple affirmation.

IN OUR DAY, this principle of separation of churc and state is under attack by a church whose vast ma jority of members and clergy are not aware of the pric that has been paid for religious freedom in America. I 1947, the United States Office of Education reported tha free textbooks at public expense are provided in parochia schools in five states, free bus transportation in 12, and federal subsidy for lunches in 18. Yet this is only a begin ning. The recent defeat of the Barden Bill shows tha Federal aid to education must be on the basis of "aid t parochial schools or no aid to any schools."

Roman Catholics pay lip service to freedom but thei definition of freedom is different from that of Protestant They say freedom means freedom to think the truth. An what is truth? That which is handed down by the Ro man Catholic hierarchy. According to them, the churc is above the law of the state. Once they are in powe freedom as we know it, must go. The well known pos tion of the Roman Church in this matter was restated i the April 1948 issue of *Civilta Cattolica*, a Jesuit publica tion, in an article by the Rev. F. Cavalli, S.J., which says "In a state where the majority of people are Catholic the church will require that legal existence be denied t error, and that if religious minorities exist, they shall hav only a de facto existence without opportunity to sprea their unbeliefs."

Protestants and others who want to preserve the tradi tional religious and civil liberties of America realize tha the schools are most important. The children of toda are the citizens of tomorrow. What they have learne in their schools determines their thinking later. If the have come to accept parochial schools, supported at publi expense as the norm of their experience, then indeed wil Cardinal Spellman's dictum be true: separation of churc and state is an outworn shibboleth.

THE ARGUMENT as presented by our Catholi friends is quite subtle. No one would be so cruel a to deny any child his right to the nourishment of a ho lunch, no matter whether he be Catholic or Protestant o anything else. Quite so. But he has that right, in tradi tional American public schools which he may enter free for the asking. If he choses to go to a parochial school be it Catholic, Methodist, Episcopalian or anything else then that hot lunch, provided at public expense become something else again. It means in short: public funds fo sectarian education.

Then if we accept the federal government's hot lunch ›gram for parochial schools, what about free dental e, medical services, free bus transportation, textbooks, d so on. But the Roman Catholic hierarchy is not ntent with such "auxiliary services." Their demand is aight all-out federal aid to parochial education "with-t strings."

Catholic leaders seldom argue the merits of the case. ther, they do as Archbishop J. F. A. McIntyre did on ay 18, 1947 when he called opponents of the program released time for religious education "distinctly-pro-azi." A year later, he said that those who oppose free s transportation for parochial school pupils are "com-unists and fellow travelers."

In these days, we would do well to recall the work of orace Mann, secretary of the Massachusetts Board of ducation just over 100 years ago, when he abolished ctarian education in the public schools of that state. imself deeply religious, and convinced that no com-unity can be moral unless it be religious, Mann held at the United States furnished an "almost solitary ex-nple among the nations of the earth" that "religious be-ef is a matter of individual and parental concern." "The ief difficulty," he said, "which follows the more usual methods, (of state support) is that, when the government assumes the regulation of religion, the government must define both what religion is and what religion is not, upholding what is included and suppressing what is omitted. To enforce such a definition, the government would have to impose penalties for independent thinking and non-conformity. Ultimately the government would have to become inquisitorial in its attempt to "secure faith by force."

Long ago, St. Paul confronted a Roman captain with the words: "I am a Roman citizen." The captain was amazed! He had been born a slave—Paul was free born! The captain said to Paul: "With a great price purchased I freedom." And with a great price did our nation purchase this heritage of toleration for all, rooted and grounded in the fundamental principle of "the separation of church and state." Let us who are freeborn not treat our birthright as a mess of pottage, but keep it, determined that no ecclesiastical bondage of any kind be forced on us, however benign its guise today. Federal support of sectarian education now can mean only tyranny of the mind of man tomorrow. The slow upward struggle of three centuries in America from tyranny to freedom must not be thrown away.

Korea Letter

THOBURN T. BRUMBAUGH

A month has now passed since the invasion started in Korea. There are some things which should be reported to those who, with us at the Board of Missions, are concerned for the welfare of Korea and for our Christian friends and missionary undertakings there.

To take up the narrative as of about July 7th when last wrote of these matters, it should be confirmed (1) that in the early hours of the onslaught and in the very path of the invaders, all but six of our Methodist missionaries in Korea were safely evacuated to Japan, thanks to the amazing alertness and co-operation of American military, diplomatic and transportation facilities; (2) that six missionaries of our board were quickly engulfed in the advance as it swept over Songdo (Kaesong) which is so near the 38th parallel: the Rev. A. Kristian Jensen, the Rev. Lawrence Zellers, Dr. Ernst Kisch, Miss Nell Dyer, Miss Bertha Smith, and Miss Helen Rosser, R. N.; (3) that there was no truth in the report that Mrs. Frances Rogers Zellers was with her husband in Songdo and therefore also made a prisoner, but that she is at this writing with the other evacuees in Japan and soon to be brought to the United States; (4) that all other Protestant missionaries were likewise evacuated to Japan, except six men of the Northern Presbyterian and ten of the Southern Presbyterian missions who were permitted to remain. It should be borne in mind, however, that all of these were south of Seoul and therefore not involved in the quick capitulation of the cities and countryside of central Korea.

After brief stays in Fukuoka and then in the hot spring resort of Beppu, most of our Woman's Division workers were located with other missionaries in Fukuoka, Nagasaki, Tokyo and elsewhere. They can be reached by ad-

Methodist Prints

Right to left: the Rev. A. R. Turner, the Rev. C. A. Sauer, and the Rev. L. C. Brannon relax in their individual ways inside a C-54 transport plane in which they were evacuated from Korea to Japan.

dressing letters, with air mail postage in care of the W. D. C. S. at 150 Fifth Avenue, New York 11, N. Y. Fortunately for all concerned, Secretary John C. Smith of the Presbyterian Board of Missions was in Korea at the time of the invasion. In the interests of Protestant co-operation, though not with any such eventuality in mind, we Methodists had commended his leadership to all our workers there. Thus Dr. Smith was able to serve both as a rallying point for all involved and as liaison with the various

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So — We Are Building A Church

E. Kendall Scouten

You can feel the mood of the people. Storekeepers are dreading the multitudinous details of rationing. Consumers are wondering if they hadn't better get theirs now. Builders are pessimistic. The younger generation which will have to fight the next war is not looking forward to it. An occasional individual in a combination of idealism, escapism, and pure hysteria has decided to chuck whatever he was doing and get into it. Our dentist, a young , capable fellow who has done a lot for our health, has gone back into the service. The hot-heads are saying we should drop a half-dozen of those bombs on Moscow, and stop fooling around with satellites. More thoughtful people are hoping that this is a police action of limited scope, but behind their hoping is the sneaking suspicion that the policeman was self-appointed.

In any case, here in Beaver Falls, N.Y., we are building a new church. We had been waiting for four or five years, and this seemed to be the year. Now we're waiting for cement.

In a way, I feel that our project here is symbolic of the Christian mission in the world today. So Toynbee is right: we've gone over the hill as far as this particular civilization is concerned. A third World War would be the cataclysmic denouement of our culture. America and its allies may win it if their military strategy is forthright and succeeds in taking the initiative away from the aggressor. But it will be a brutal business. Whether we win or lose, all is lost. The way of the mechanical man will take over in either case. All America needs to push it into the collectivized state is a third world war. In spite of all these dread inevitabilities, we are concentrating here on building a church, a new church.

Kagawa tells us that three root causes of war are lack of food, immorality, and bad government. Then he unveils some of the resources of the Scripture: love of nature, love of purity, and love of the worker. We know that this love is of the essence of Christ, and that his Gospel is the good news that such love is the eternal spring of growth, redemption, and life. The church is the social instrument which God has blessed in applying this all-embracing love to the wounds of society.

Love of nature, applied through Christian missions to Central China, will stop the drainage of her population. Respect for and understanding of the "holy earth," inculcated by Christian teachers, applied practically by Christian engineers, will remove the fear of famine which is the pressure behind Chinese Communism.

Some of us naively dream of sending B-29's filled with wheat to China as our answer to Communism. We could eat potatoes here at home. Personally, I should like to become a short-order cook in Central China, and serve up savory dishes to the starving. But I know that our job is even bigger than bread. If we can build a new church, and send from that church a growing missionary program and personnel, bread will become a reality, truth a way of life, and government an agreement of free peoples. This is the natural strategy of Christians as we fight for a warless world.

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Korea Letter

(Continued from preceding Page)

boards in this country. He even threw all his American dollars in travelers' checks into the common pool and this enabled Presbyterians and Methodists alike to have at least five dollars each with which to purchase things in the Army P-X on arrival in Japan. We are thankful both for his help and for this degree of interdenominational fellowship. Some Methodists are now inclined to call him "Bishop" Smith, but we do not wish thus to increase his worries.

Of the 25 DFM missionaries, together with children, who were located temporarily at Kwansei Gakuin, the following may be reported. For health and other important reasons, permission has been given for the return to the United States of the Rev. and Mrs. Archer Turner, the Rev. and Mrs. L. C. Brannon, the Rev. and Mrs. M. O. Burkholder, and the families of the Rev. Carl Judy and the Rev. James H. Moore. The others will, for the time being, remain in Japan. The newlywed Rev. and Mrs. Lyman P. Taylor are spending part of the summer at a Youth Work Camp somewhere near Tokyo and can be reached care of Tokyo Foreign Missionaries, APO 500, care of Postmaster, San Francisco, Calif.

The others, temporarily at least, may be addressed at Kwansei Gakuin, Nishinomiya, Japan, or care of Foreign Missions Conf. of N.A., APO 317, care of Postmaster, San Francisco, Calif. In addition to those who are scheduled to return to this country but who have not yet secured passage, there are in this group the following: The Rev. and Mrs. William E. Shaw, the Rev. and Mrs. Charles A. Sauer, the Rev. and Mrs. Charles D. Stokes, the Rev. and Mrs. James Walton Spitzkeit, Mr. and Mrs. Donald Payne, Dr. Fred Manget and Mrs. A. K. (Maud) Jensen.

But missionaries cannot long remain idle and already plans are on foot to engage their time and energies in constructive pursuits. Some will probably accept tasks assigned them by the Council of Co-operation, through which we Methodists participate in the work of the united Church of Christian Japan. Certain teaching tasks will be taken up as soon as school starts in September. Others are planning to render long-needed service among the hundreds of thousands of Koreans in Japan's larger cities. And still others will be studying the Korean language in preparation for the day of their return to the peninsula.

The chief concern of these magnificent "refugees" at the moment is for clothes and the other personal effects which they had to leave behind them in Korea. Shelter may be found for them in Japan, and household furnishings may now be secured there. However, it should be known by all who love and care for them that they were obliged to walk out of their homes with no more than a single suitcase, and some not even with that. Though the mission board will expect to help them in their financial losses, *there is need right now* for such aid as friends and supporters can give to provide many of the personal effects which American people need wherever they are. Gifts may of course be sent direct, but it may be well to give assurance here that money may be sent through the board when properly marked a personal gift or may be forwarded as a general gift to help the board meet the very great cost of this whole evacuation.

Indeed, all our supporting churches and friends should bear in mind that we and these missionaries shall now be needing

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ds that would not otherwise be necessary. erefore, the present is no time for re- ing mission support or Advance Fund ing for Korea, just because our workers not there. Certainly, we are not per- nently out of Korea; but we should now accumulating reserves for the day when rist and His Church may again assume dership among the Korean people.

Again, we should keep in mind that re- and rehabilitation will be Korea's great- need when we can again render Chris- n service there. Even now some of the esbyterian missionaries who were able to nain in the very south of the peninsula giving aid to the millions of refugees m the North, and are calling for more rkers and financial aid. For this service r own missionaries will also soon be re- rning to Korea, and we must be prepared give large support to their ministering nds.

Finally, a word about those six valiant rits who were marooned in Songdo that rce night in June and have not been heard m since. Somehow, I cannot believe they ll drift beyond God's love and care! Cer- nly there is not a shred of evidence that ey have met with violence. Moreover, en word was received through Vatican ntacts of the safety of Bishop Byrne and ther Booth, two Catholics who had stayed th "diplomatic immunity" in Seoul, my ppes arose for the welfare of our own ethodist workers. For, if there is that uch honor and respect for the Roman atholic tradition among the North Kor- ns, there should be no less for the Prot- tant missionary movement which has rved so well through her long struggle r independence and integrity.

To be sure, we at the board have been aving no stone unturned to get some word out those intrepid prisoners. A message cently came from Geneva saying that a presentative of the International Red Cross as going into North Korea and had with im among those to be sought the names of ur missionaries.

On A Wide Circuit

W. W. Reid

Walter Weir, prominent advertising execu- ve, contributed a thought-provoking article, Your Copy Is *You*," to *Printers' Ink* of May 6, 1950. It was addressed to writers of dvertising copy. But as I read it the other ight, "sermon" seemed to substitute itself n my mind every time I read "copy" or piece of copy;" "sermon writer" or "preach- r" when I read "copy writer" — and the esult was an excellent treatise for my min- sterial friends! With other substitutions it as equal value for the teacher, the states- nan, the parent. Read it for your own call- ng.

"Your *sermon* will be only as good and no better than you yourself as a thinking, analytical, understanding and sympathetic human being. If you are shallow, your *sermon* will be shallow; if you are blatant, your *sermon* will be blatant; if you are sincere, reasonable and persuasive, your *sermon* will be sincere, reasonable and persuasive. Because your *sermon*, more than you will ever realize, is you. . . .

"But *sermon* writing accomplishes its purpose only when it moves a person to a prescribed course of action or thinking. A good painting or a good book need not bring a person to the making of a decision — a good *sermon* must. The person . . . must not simply be a statistically changed person as a result of his reading *or hearing* the *sermon* — he must decide to adopt and pursue the ideas presented in the *sermon*. . . .

"If you become a *preacher*, there is nothing you do, nothing you see or hear, nothing that happens to you that doesn't prove grist for your mill. . . . I mean that its proper practice demands constant alertness to and awareness of what's going on. And this, in my book, is really living. . . .

"That is why I feel *sermonizing* is one of the most fruitful of human pursuits — and when I see those who seem unable to get a *sermon* 'right,' and struggle with the words, endeavoring to intensify an adjective here or use a specific instead of a general noun there, I feel sorry for them. For what they actually need is not more grammar, but more living. . . .

"Never approach the writing of a *sermon* in a cynical or derisive manner. Do so with a sense of humor, by all means. But never use your powers of persuasion to induce another person to undertake a course of action in which you do not yourself believe. That also implies learning as much as possible about what you are *advocating* (selling) in order that your belief may be justified and not misguided, may be real and not synthetic.

"I know of nothing so important to a *sermon* as to be believable — and believability is not a quality you can put into your *sermon* the way you put a pinch of salt into a stew. It's got to be born with the *sermon*. It's got to grow out of you and your belief in what you are doing and saying. If you approach your *sermon* from this standpoint, too, you will escape the temptation to which so many young writers succumb — to be clever. . . .

"The important thing to remember is to keep it human — warm, believable, understanding and sympathetic. The desire for this can come only from yourself — the expression of it must come through skill in writing. These are the things, basically, that make a good *sermon* writer. They are the same things that make a good novelist, a good dramatist, a good poet."

A Pastoral Parable

J. EDWARD CAROTHERS

"On the hand which groweth cold"

On a certain day the Pastor was bidden to the Club of Plutocrats for an important meeting. And when he taketh his place at table the manuscript of menu was passed from hand to hand. One taketh Lobster a la Jericho and another Chicken Tekoa, until all had ordered.

Then saith the Throneman of Committee that it was urgently pleaded that together they should raise a sum for relief of hunger in the world. And it was decided that each should make a vow of coin before visiting among their friends for yet more contributions.

And he who had rejoiced over lobster gave such and such, and he who had delighted in the fowl did the same, and so on around the table. Until the turn cometh to one who had eaten sparingly, and he gave twice as much as any other, and he did it quietly. And he was a man without great wealth.

And the Pastor looked upon the man and loved him greatly, while in his heart he thinketh of the others and remembered how it is written: "A fat belly maketh a cold hand, especially when it goeth into the purse."

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MODERN ELASTIC
STOCKINGS
LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
Heavyweight For Severe Cases
FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN
for measure blanks write to
Worcester Elastic Stocking
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56 Front Street
WORCESTER, MASSACHUSETTS

Asbury Grove Camp Meeting And Assembly

The 91st Annual Session at Asbury Grove, Massachusetts

August 27th to September 3rd

SUNDAY, AUGUST 27TH

Services at 10:30 a.m., the Rev. Harry B. Hill; 3 p.m., the Rev. Emory S. Bucke, and at 7:30 p.m., with the Rev. John Hoon.

SUNDAY, SEPTEMBER 3RD

Services at 10:30 a.m., and 3 p.m., the Rev. George A. Fallon; and at 7:30 p.m., with the Rev. Thomas R. Burns.

The Revs. Archiver J. Strait and Willard C. Arnold will preside and the song leader will be the Rev. J. Alan Justad.

Tabernacle Meetings each week night at 7:30 p.m., with the Rev. Thomas R. Burns of Fall River as the preacher.

Thursday, August 31st, is Lynn District W.S.C.S. Day

The Asbury Camp Meeting Corporation

PRESIDENT
The Rev. Archiver J. Strait
29 Hillside Avenue, Melrose

SECRETARY - TREASURER
The Rev. Joseph A. Stevenson
41 Norwood Street, Everett

Conference On Preaching

The attention of ministers is called to the Annual Conference on Preaching to be held at Boston University School of Theology on October 2nd, 3rd and 4th in the Daniel L. Marsh Chapel.

Canon Charles E. Raven, vice-chancellor of Cambridge University, will give the Robert Treat Paine Peace Foundation lectures on each of the three days. Dr. Edwin Mims will also give a lecture each day. Other speakers include Bishop Norman B. Nash, Dean Charles C. Noble of Syracuse University, Dr. Leon M. Adkins, and Dr. Toyohiko Kagawa. Dr. Kagawa will speak in the Hayden Memorial Auditorium on Tuesday, Oct. 3rd in the evening.

These lectures are available to the whole religious community.

Some Evangelists

BINGHAMTON, N. Y. (RNS) — A warning that "the type of preaching which very largely prevails in sawdust trail meetings tends to exploit the emotions of the audience and their pocketbooks," was issued here by the Rev. Wheaton P. Webb.

Mr. Webb, who is pastor of Binghamton's Centenary Methodist Church and president of the Binghamton Ministerial Association made the statement in a letter to Mayor Donald W. Kramer.

Mayor Kramer had asked the clergy group's opinion on permitting use of a city-owned park for a three-week revival campaign by Oral Roberts of Tulsa, Okla., editor of *Healing Waters Magazine,* in July, 1951.

Mr. Webb advised the mayor to investigate Mr. Roberts thoroughly before he was granted use of city land "because of the unsavory character of much that passes under the honorable name of evangelism."

"Most evangelists today," the minister said, "insist on being sponsored by a local group who are given the right to audit their financial report and to censor the publicity which otherwise is likely to be sensational and discredit Christianity in the minds of intelligent non-Christians."

Mr. Webb also declared that "If I were mayor and had to decide whether to offer city property to a Protestant evangelist, I would want to decide if Roman Catholics would approve."

He added that "church-state prerogatives are in a debatable position here, and I can see that if you offer city property to one group, you create a precedent."

The ministerial spokesman also suggested that the mayor make sure that Mr. Roberts' purpose is to interpret the Christian faith.

Two "hate rallies" aimed at discrediting the Federal Council of Churches were held in the Binghamton area recently, he said, "using old-time religion as a front."

You And The Hoover Report

THE HOOVER COMMISSION —

Found that the Federal Government owned 848,567 typewriters yet had on its pay roll only 235,000 persons who could operate a typewriter!

THE HOOVER COMMISSION —

Recommended the application of sane and sensible business principles without which a private enterprise would go broke in no time.

YOU ARE CONCERNED —

Because the cost of government has increased from four billion in 1928 to over 40 billion in 1948.

If government costs continue to rise where will you get the money to pay your share of this increase in taxes?

Floods Damage School In India

A cyclone, followed by 42 inches of rain in less than 72 hours, brought damages totaling $5,000 to Mount Hermon School at Darjeeling, India, last month. Some 500 persons in the area were left homeless.

Two cottages on the Mount Hermon estate were destroyed, and servants quarters were badly damaged.

The Rev. and Mrs. Halsey Dewey, on furlough in the United States, will hasten their departure for India because of the disaster.

The disaster fund was set up in 1948 as part of the Advance program. Advance Specials designated for the Foreign Missions Disaster Fund will help repair damages caused by floods, fires, and hurricanes. Gifts are needed now.

The disaster at Mount Hermon points up other needs at the school, which is managed and largely supported by The Methodist Church. Mr. Dewey, who said the "old specs" project has already brought new vision to more than 4,000 people in India, said:

"Many people who sent us their old glasses have been asking if there are other articles which we might use. We do need more equipment, and if it is sent, every effort will be made to get it into India. Mount Hermon is one of two schools in the Darjeeling district which need everything from textbooks to percolators."

Electrical equipment must be for 220 volts.

Hostel and boarding departments need kitchen range, toasters, coffee urns, complete china and cutlery for 200 persons, 12 large electric heaters, 12 alarm clocks (not electric), 25 rugs, large and small, for use in dormitories, percolators, hand-operated victrolas, record players, table games for young and old, and pictures (without frames).

Classroom equipment needs include pictures, 25 pencil sharpeners, crayons, pencils, pens, erasers, scissors, molding clay, magazines suitable for classroom use, teacher

le books, late text books in general sci-
e, physics, chemistry and biology, work
ks of outlined experiments, 12 micro-
pes, 1 telescope, 12 dissecting sets, four
nces with weights, equipment for study
light, sound, magnetism, electricity, and
io, physiology models and charts, survey-
equipment, wall maps, atlases, work
ks for science classes, geography, and late
graphy training materials.

Pianos (heavy ones with metal frames)
l other musical instruments, music and or-
stration for high school level are needed.
new electric organ for the school chapel
d community church at Darjeeling could
used.

A four-wheel drive station wagon, all sorts
garden tools, two portable saws, axes,
chets, lathes and other woodwork tools
uld be used.

These items have been approved for Ad-
nce Special gifts.

ood To India

Lake Junaluska, N.C. (RNS) — A plea
at the United States government send sur-
uses of wheat and other commodities to
d the starving millions of India, was made
a southwide Methodist missionary con-
rence here.

The action was taken following an ad-
ess by Bishop J. Waskom Pickett, veteran
issionary to India, who declared that Com-
unists were prejudicing the people of India
gainst the United States by making much
America's failure to share unused supplies.

"Camp 5 Acres"

Determined to render effective Christian
rvice, the men of the Allston-Brighton
Mass.) Protestant Men's Association are
onsoring for the eighth year a camp for
oys between the ages of 9-14 in their dis-
rict. Moved by the plight of numbers of
oys who would otherwise be without a
amping experience, the camping commit-
ee of the organization again this year made
possible for 27 boys to be in camp at
Camp 5 Acres," Angle Lake, East Hamp-
tead, N. H. The period was from July 16
o 29th.

The committee, headed by a local business-
nan, Kenneth Mullen, financed the venture
hrough contributions from the interested
hurches and individuals. Mr. Gardner
Carney, a layman of the Allston Methodist
Church, was camp director and chief cook.
The program consisted of swimming, hiking,
organized and group games, story hours, de-
tail work, and a religious study group each
day. The Rev. Paul Uhlinger of Oak Square
Methodist Church, Brighton, Mass., was chap-
lain for the first week, the Rev. Russell Camp
of Quint Avenue Congregational Church,
Allston, and the Rev. Leslie Irving of Bright-
on Avenue Baptist Church, Allston, serving
the second week. The theme carried through the two weeks was "Following the Rules," with instruction and plenty of opportunities to put the teaching into practice.

No boy or parent pays a fee for the privilege of the camp, though many families made contributions. The camp site itself and its facilities are donated each year by the Odd Fellows Lodge of Wakefield, Mass.

The project is an example of what consecrated laymen with a vision can do for the youth of their community. Each member of the staff donates his services and in many cases vacations have been used and time without pay from jobs given.

Will Serve Philippine Farmers

A "man of the people yet one of the most effective preachers in the Philippines" is taking graduate studies at Drew Theological Seminary, Madison, N.J. He is the Rev. Fidel P. Galang, pastor of the Methodist church in Tarlac, P.I., and former chaplain in the Philippine Army.

Mr. Galang, who was in contact with leaders of the resistance movement when the Philippine Islands were under Japanese domination, is well-acquainted with the problems of farmers. He is majoring in rural reconstruction at Drew, and wants to be able to set up an Institute of Human Welfare to aid the underprivileged when he returns. Keen-minded Mr. Galang has strong convictions about a Christian's responsibility. He feels the need of showing the church's relation to social and economic problems to his people.

"If religion is a way of life," he said recently, "it is not an institution, but it has roots in the homes. Christianity is powerful, and we must be good stewards of this power."

Mr. Galang was brought to the United States as a Crusade Scholar through Methodist Week of Dedication offerings. He holds the bachelor of arts degree from the Philippine Christian College and the bachelor of theology degree from Union Theological Seminary in Manila.

Born in Pampanga, P.I., in 1913, Mr. Galang learned two native dialects and English during his youth. He has held a clerical job with a mining concern, was a chaplain for a year, and was pastor of the Methodist church of Tarlac, Philippines, when his scholarship was awarded.

Movie Theaters For Peace Program

Sacramento, Cal. (RNS) — Twenty-four local motion picture theaters will co-operate in a city-wide Prayer for Peace program to begin here August 14th.

The Rev. John J. Hinkle of Christ Unity Church said that the theater managers plan to run announcements on the screen to remind patrons of the noontime prayer programs.

Mr. Hinkle also reported that final arrangements have been made for all local radio stations to participate in the program by devoting one minute to prayers for peace for a 30-day period. The one-minute pause will be either at noon, or 30 seconds past noon depending upon individual broadcast schedules.

The minute will consist of organ music, a prayer by a minister who will remain anonymous, and a period of silence for the listener to pray for world peace in his own way.

The peace prayer plan was originated by the Sacramento Ministerial Association after a meeting with representatives of civic and business organizations. Arrangements are being made to carry the prayer program at noon over public address systems in down town stores and in the city's parks.

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitional Fund
Our Present Retired Shepherds Of Souls
May Have Adequate, Dependable Support
Even As Is Assured Our Young Ministers

BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
IT NEEDS YOUR GIFT NOW WHETHER LARGE OR SMALL!

Communicate with our Executive Secretary — Make Checks Payable to
PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

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of The Methodist Church

Stanley O. MacMullen, Treas.
87 Kilby St., Boston 9, Mass.

George E. Heath, Exec. Sec.
581 Boylston St., Boston 16, Mass.

HEDDING CAMP MEETING

And Young People's Institute

Eighty-eighth Annual Session

HEDDING, NEW HAMPSHIRE, AUGUST 20 - 27

The Sunday Services

August 20 — 10:30 A.M., Dr. Wesley G. Huber, Boston, Mass.
3:00 P.M., Marion Jackson Downs, Lyric Soprano, New York City, in Concert.
6:30 P.M., The Rev. W. B. Wylie, East Kingston, N.H.
7:30 P.M., Dr. Thomas R. Burns, Fall River, Mass.
9:00 P.M., Young People's Campfire Service.
Marion Jackson Downs and Ruth E. Roberts, Soloists

August 27 — 10:30 A.M., Dr. Thomas R. Burns.
3:00 P.M., Dr. Ralph E. Dodge, New York City.
6:30 P.M., The Rev. Ernest R. Drake, Raymond, N.H.
7:30 P.M., Dr. Burns.
9:00 P.M., Candle - Lighting Service.
Marion Jackson Downs, Soloist.

Dr. Huber, afternoon preacher; Dr. Burns, evening preacher.

INTERMEDIATE INSTITUTE FOR BOYS AND GIRLS 11-14, August 20-26

BOYS' CAMP FOR BOYS 7-11, August 19-27

Guidance For Living

Hobart F. Goewey

Do We Dare To Pray?

Prayer is a powerful and dangerous affair. Some have not dared to pray. It may change things inwardly. Prayer cost Moses a life of turmoil, cost Isaiah a cauterized soul, cost Jesus the cross. It may change things outwardly. Mary of Scotland feared more than all the armies of Europe the prayers of John Knox.

Do We Dare To Pray?
For We May Get Our Answer

It is not merely a promise but a law: "Ask and ye shall receive." What we desire with a whole heart we tend to attain. Is our prayer worthy of that effort before God? Psalm 106 says, "God answered their prayers, and sent leanness into their souls."

Do we dare to pray for our church? We may get our answer in being used, mind, money, body and soul in God's work. Is that what we want? We may get our answer.

Do we dare to pray for peace? It will mean to lift before God the needs of the distressed and poor of the world — to lift before God our own hearts to be cleansed — to lift before God questions of pride and sovereignty and tariffs. Do we dare? For we may get our answer, if we will.

Do we dare to pray for victorious personal living? Then let us pray until we *want* to be pure, and then until we are. We may get our answer.

Do We Dare To Pray?
For We May Not Get Our Answer

God's cosmic work is done through a delicate balance of forces that is world-wide. Perhaps my whims or needs should not be allowed to upset it. Again, consider the contradictions if each and all of us were God and got our ways. It "would split the universe wide open."

Then there is the respect God pays to human freedom, mine, and the other fellow's too. Suppose we want peace. Someone makes war. God allows it: as Dr. Brightman says, "the price God pays for human freedom." God does not violate their choice, until evil brings its own destruction. Can I put my heart beside the breaking heart of God and of Christ on the cross, and in prayer bear the troubles of the world in fellowship with God? Perhaps we must pray until we are wholly able to bear and master the answe till God and we together can bring the a swer. Do we dare to keep on praying whe we do not get the answer?

Do We Dare To Pray?
For We May Get God's Answer

Prayer in Jesus' spirit does not seek pr marily to change the will of God. It seek to find it. It is not to coerce God. It is t love God. It is not to get our way. It is t get God's way. It is not to short-circu and ground God's power through us, but t complete His line of transmission. It is t become houses of power, to maintain st tions of spiritual effectiveness and to dire it to specific tasks for which our prayers ma be the release of power.

God Himself may *be* the answer — in H fellowship, will and purpose. "Christ is th answer" to human needs. It has been sai that "God may not answer the prayer; H always answers the pray-er." Do we dare t pray? For we may get God's answer.

Do We Dare Not To Pray?

People and God are depending on th spiritual life we can release. Do we dare *no* to pray?

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

The Homemaker's Corner

Mrs. Harry A. Burnham

"I Says, Says I"

Recently I found an old scrap book whic contained a lot of poems of some 75 year ago. One of them I have copied into note book which I always have with me.

The poem is about "The Little Old Wom an." According to the rhyme this woma had a rather hard life, but she didn't seem to know it. When the kitchen pump gav out she always liked a well. When th broken windows were unmended 'twas lik being out doors with the wind and shower When her John was sick 'twas nice to hav him 'round, "And when he finally went fo good, Well, she was glad he sawed an piled that wood."

As one listens to scraps of conversation i busses, markets and on park benches, on wishes there were more people like the littl old woman. There seems to be an epidemi of pessimism. It seeps through to the chi dren, as do all the things which their elde say.

Two boys were sitting on the steps of th Boston Public Library telling each other wha "My Daddy says," and it wasn't a very prett picture of our world.

Two old men on a park bench knew ju what ought to be done "right now," an "by jingos," they'd do it effen they had th chance. And that wasn't a pretty pictur either.

Food talk in markets is often enough make one resolve to stop eating entirely.

If government secrets can be barred topics of conversation why couldn't there b

an on pessimistic talk? A good place to in talking about our blessings would be he home. Then it will percolate to the ets and the stories and the air will be ch less heavy and humid.

Ve cannot follow Browning in the second of his couplet:

"God's in His heaven,
All's right with the world."

we can repeat the first line with assur-e and optimism.

ome Missions Passes illion Mark

tty Thompson

Thousands of Americans caught in the pulation shifts of recent years are among se whose spiritual needs have been met the "Advance for Christ and His Church."

Through the Advance more than one mil-n dollars has been provided for Home ssions and Church Extension projects with-the United States and its territories, Dr. rl R. Brown, general executive secretary that division, reported recently.

While far below the anticipated needs, the ditional $1,100,000 raised in the first two ars of the Advance has come to life in ndreds of churches over America.

Speaking to a representative group of the dvance finance committee, Dr. Brown re-ewed the plan presented to the General onference after extensive consideration in 947-1948. Aware of financial limitations d responsibility to racial groups, polyglot nters, and under-privileged rural areas, the aff of the Division of Home Missions and hurch Extension proposed an ambitious ogram.

Every district in Methodism was surveyed to building needs and pastoral leadership. he financial program presented to the Gen-al Conference was based on increased in-ome of the regular church program and sked that the division have the privilege of ssisting each annual conference to develop hurch extension and home missions possi-ilities within its own area and to share eeds of dependent weaker groups.

"Our requests were considered with the ppeals of the Division of Foreign Missions nd the Methodist Committee for Overseas Relief. The present Advance program was the result of the co-ordination of these three appeals," Dr. Brown said.

"The money raised is only a part and a small part of what the Advance has accomplished. A new consciousness of obligation to the church-at-large has been developed," he emphasized in telling of the work being done by stronger conferences in assuming responsibility for weaker territories.

"Home Missions and Church Extension is in the mind of The Methodist Church today more completely than I have ever known it. We are starting a movement that can bind our people in every state and territory in this land more closely together by their united responsibility and common interest," Dr. Brown affirmed.

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FUNERAL SERVICE

Austrian Girl Studies Sociology

An Austrian-born girl, who held half-a dozen different jobs as she and her family were shifted from country to country because of the war, is now studying sociology at DePauw University in Greencastle, Ind. She is Miss Ursula M. Glaeser, of Linz, the daughter of a Methodist minister. Brought to America as a Crusade Scholar of The Methodist Church, she would like to work with displaced persons when she returns to her homeland.

Miss Glaeser has been kept busy with speaking engagements around DePauw since she arrived last fall. She has been impressed, she said, with the intense interest Americans show in people overseas. Many families have asked her advice in "adopting" a refugee family for resettlement in America.

Miss Glaeser attended the National Conference of Methodist Youth in Urbana, Ill., last winter, when some 2,300 delegates from all sections of the nation met to consider current world affairs in the light of Christian faith.

She wrote, "At the Urbana Conference I fully realized the meaning of the words, 'In Christ there is no East nor West.' It was one of the most impressive experiences I ever had. I thought of our congregations and youth groups in Europe during every meeting and I do hope that something like Urbana will be possible in my home countries sometime in the future. I make it an object of my prayers."

Miss Glaeser was graduated from high school in 1937 and worked for six months in the office of a factory. She spent the next two years in England, working in the National Children's Home and Orphanage.

When the war came along, she moved with her family to Karlsbad, Czechoslovakia. She worked in a bank there until her family moved again in 1941, this time to Leitmeritz, Czechoslovakia. She got a job in the Labor Procurement Office and became acquainted with all sorts of factories, firms, and business branches.

With the end of the war in 1945, when all German-speaking people were expelled from Czechoslovakia, the Glaeser family went to Thuringia, in the Russian zone of Germany, where they had to stay two years before they could get back to Austria. During this time she was employed in an office of the Carl Zeiss firm, makers of optical instruments. Back in Linz, Austria, she became an administrative assistant and personnel manager at an office of the U. S. Army Criminal Investigation Division.

600 Men's Clubs

CHICAGO (RNS) — Some 600 new Methodist men's clubs were formed within the past six months, it was reported at the annual meeting here of the Board of Lay Activities of The Methodist Church.

This brings to 2,011 the total number of chartered groups of Methodist men.

To mobilize Methodist manpower for stewardship, evangelism and church extension work, the board is seeking to reach a goal of 5,000 Methodist men's clubs by the next General Conference of the church in 1952.

It Is Not Too Soon To Begin
Thinking Of New Textbooks
FOR THE FALL TERM

GIVE THE BIBLE
ITS RIGHTFUL PLACE
IN YOUR CHURCH SCHOOL
MANY VERSIONS — MANY STYLES

At Every Price Level Best Value

Massachusetts Bible Society
41 Bromfield Street, Boston 8, Mass.

PERSONS

Bishop John Wesley Lord announces the appointment of the Rev. Charles Parkin to the superintendency of the Portland District of the Maine Conference, as of August 1st. Mr. Parkin was made executive secretary of the Retired Ministers' Permanent Fund Commission of the Maine Conference in 1948, and since then has given effective leadership in the Pension and Camp Fund Campaign in which the conference has been engaged. Previous to his assignment to this special work, he was a successful pastor. The churches that he served, all in the Maine Conference, were Orr's Island, Brunswick, Farmington, Old Town, Bangor (Grace), Portland (Clark Memorial), and Rumford. Mr. and Mrs. Parkin will occupy the district parsonage at 226 Bradley Street, Portland.

Robert Clarence Morrill, son of the Rev. Clarence A. Morrill, ass't. director of the Methodist Hospital in Brooklyn, N.Y., and Mrs. Morrill, has been accepted in the Fall class of the Polytechnic Preparatory Country Day School at Fort Hamilton, Brooklyn, New York.

Lieut. Comdr. Samuel Raymond Slater, for over 40 years an active layman in the Stanton Avenue Methodist Church in Dorchester, Mass., and the Methodist church in Allston, Mass., passed away on June 20th after a lingering illness. The funeral service was held on June 23rd with burial at Cedar Grove Cemetery in Dorchester. The Rev. Paul J. Uhlinger of Brighton, Mass., conducted the service in the absence of Mr. Slater's pastor, the Rev. W. Edge Dixon. Mr. Slater is survived by his wife, Mrs. Beatrice S. Slater, a devoted member of the Allston church.

The speaker at Harvard-Epworth Methodist Church, Cambridge, Mass., on Sunday, August 13th at 11 a.m., will be the Rev. Dr. Hobart F. Goewey, former pastor of the church and director of the Wesley Foundation at Harvard from 1942 to 1945. Dr. Goewey, now pastor of First Methodist Church, Burlington, Vt., will speak on the subject "Magnetized From Beyond."

The United Methodist Church of East Natick, Mass., has been repaired and painted on the exterior, the work being made possible through a generous gift from the W.S.C.S., and through an appeal made to the church membership. Mr. George B. White, president of the board of trustees, was in charge of the financial drive. The Rev. Ronald A. Mosley is pastor of the church.

Mrs. Verna Kelly of Natick, Mass., wife of the Rev. Wm. J. Kelly, retired member of the New England Conference, became a patient at the New England Deaconess Hospital on July 30th after suffering a severe shock.

Approximately 5200 students enrolled in Boston University's 36th annual summer session which will end with commencement exercises on August 19th. While most college authorities expected an enrollment drop of 25 per cent, Boston University's 1950 figure is 6 per cent less than last year's 5500 total. Dean Atlee L. Percy, summer term director, explained that the larger-than-anticipated enrollment might be due to a decision by many veterans to begin programs before the 1951 deadline for G.I. benefits.

The Rev. J. Kirkwood Craig, retired member of the New Hampshire Conference, will be the guest preacher at First Methodist Church in Manchester, N.H., on Sept. 17th and 24th, in the absence of the pastor, the Rev. W. S. Holliday. Mr. and Mrs. Craig make their home at 823 Union Street, in Manchester.

On July 25th the Rev. Bunyan McLeod, supply pastor at North Haverhill, N.H., passed away at the age of 71. Mr. McLeod lived in Littleton, N.H., and is survived by his wife. The memorial service was held on July 28th at the Colebrook Methodist Church, which he supplied in 1949, and burial was in Waterville, Maine.

The summer guest preachers for the United Church of Christ (Federated) of Webster, Mass., are as follows:

August 6th — The Rev. Sam Hedrick, professor of practical theology at Boston University School of Theology.

August 13th—Dr. Bernard Clausen, recently retired from Euclid Avenue Baptist Church, Cleveland, Ohio.

August 20th — The Rev. Kenneth L. Palmer, minister of the Evangelical Congregational Church, Westboro, Mass.

August 27th — The Rev. Horace G. Robson, secretary of the Congregational Church board of pastoral supply.

Davis-Huber

The Rev. Paul F. Davis and Miss Crystalle Huber were united in marriage at First Methodist Church, Ypsilanti, Mich., on July 29th by the Rev. Dr. William Clyde Donald. Mr. Davis, a graduate of Southwest State Teachers College, Springfield, Mo., and Candler School of Theology, Emory University, Ga., did graduate work at Boston University.

Mrs. Davis, a native of Menomonie, Wisc., is a graduate of the University of Wisconsin and did graduate work at Garrett Biblical Institute, Evanston, Ill. She served from 1945 to 1948 as director of religious education at King Avenue Methodist Church in Columbus, Ohio, and since September of 1948, has been director of student activities for the Wesley Foundation at Ypsilanti. Mr. a Mrs. Davis will make their home in Sio Falls, So. Dakota., where Mr. Davis is asso ate pastor of First Methodist Church.

The Rev. Otis Moore, having recently r tired after 40 years in the rural ministry, with Mrs. Moore, spending the summer Hartford, Conn., with their daughter, so in-law and their children. The son-in-la Charles Heinemen, is principal of the P sumalai Trade School in Madura, an instit tion of the American Board. He and h family will be returning to India on Sep 15th to continue missionary work ther After Sept. 1st, Mr. and Mrs. Moore will with their other son-in-law, John Sword their daughter and grandson Peter. M Swords has a five point Methodist preachin circuit centering at Long Eddy, N.Y. Du ing the winter he is a student at Drew Sem inary, Madison, N.J., in addition to his ci cuit duties.

Ernest R. Dunn, 80, a retired stationar engineer, passed away on July 30th at h home in East Natick, Mass. Mr. Dunn wa a charter member of the Wellesley Unite Methodist Church of East Natick. Surviv ing is a son, George E. Dunn, of Natick The funeral was held on August 1st at th Gibbs Memorial Funeral Home, Cochituat Mass., with the Rev. Ronald A. Mosley o ficating.

Fines Against Amish

LANCASTER, Pa. (RNS) — A Lancaste County judge has ruled that "religious co victions do not provide immunity from th law and, if allowed, could upset the entir machinery of the law."

Judge Oliver S. Schaeffer issued the ru ing in upholding fines of $2.00 each impose upon two members of the Amish faith fo refusal to send their 14-year-old children t school.

The two, Levi and Samuel Beiler, of Ga Pa., believe that "book learning is not goo for children over 14."

Counsel for the Beilers said the decisio would be appealed to the Superior Court.

David Reid

David Reid, well known to Methodists o Greater Boston, died Monday, July 17th, the age of 82. His wife, Mrs. Marie (Ne son) Reid died seven years ago.

Mr. Reid was born in Dunfermline, Sco land. He was a member of Tremont Stre Church in Boston for many years and ha served in many offices of the church. He wa a local preacher and for many years he an his wife conducted Hope Chapel on Mass chusetts Avenue.

He is survived by one son, Robert L. Re of Arlington, Mass., and two grandchildre Funeral services were held on Wednesda July 19th in Tremont Street Church charge of the pastor, the Rev. Joseph Belche

peakers on the summer preaching pro-
n at Trinity Methodist Church in Lynn,
s., each Sunday at 10 a.m. are:
ug. 13 — The Rev. A. B. Gifford of
gus, Mass:
ug. 20 — Dr. Howell E. Estey, lay lead-
of St. Paul's Methodist Church in Lynn
an ordained preacher.
ug. 27 — Dr. Frank M. Sheldon, Centre
gregational Church, Lynnfield Center,
s.
ept. 3 — Dr. John L. Ivey of Melrose,
s.

Dr. Howell E. Estey, lay leader of St.
l's Methodist Church in Lynn, Mass.,
an ordained preacher, conducted the
vice at St. Paul's Church on July 30th in
absence of the pastor, the Rev. Percy
Hickcox who is on temporary military
y in New York state.

eorge W. Coleman

Dr. George W. Coleman, 83, founder of
Ford Hall Forum and former president
Babson Institute, Wellesley, Mass., passed
ay in Boston on Monday, July 31st.
A native of Boston, Dr. Coleman was a
minent philanthropist, and had been pres-
nt of the Massachusetts Christian Endeav-
r, Associated Advertising Clubs of Amer-
and of the Northern Baptist Convention.
was a director and vice-president of the
w England Baptist Hospital.
Dr. Coleman is survived by a sister, Mrs.
ace Lathrop; four nephews and a niece.
Funeral services were held on Thursday,
g. 3rd in the Brookline Baptist Church at
olidge Corner, with the Rev. Samuel M.
ndsay officiating. Reuben L. Lurie, who
esides at Ford Hall Forum, spoke at the
vice as did Dr. Mordecai Johnson, presi-
nt of Howard University. Roland Hayes
s the soloist. Among the honorary pall-
arers was Bishop Lewis O. Hartman, re-
ed, of Brookline, Mass.

reach In Jail

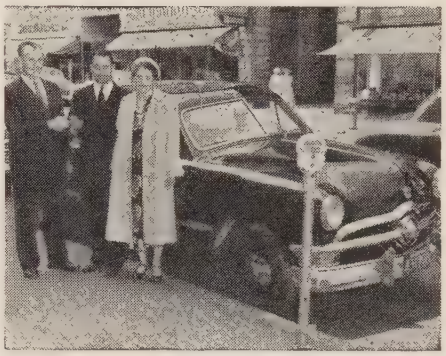
Washington, D.C. (RNS) — Jailed Salva-
on Army officers in Czechoslovakia are car-
ing on their work in prison despite perse-
ution, it was learned here.
The Salvation Army has been outlawed as
ubversive" by the Czech government, its
roperty confiscated, and a number of its
fficers imprisoned.
General Albert Orsborn, international lead-
r of the Salvation Army, has received a re-
ort that the imprisoned officers "are trying
win for God those who are around them
y constant exhortation and quotation of
he Gospel."
General Orsborn said that one Salvation
rmy officer who has a wife and three chil-
ren has been in jail for eight months, un-
ergoing constant interrogation, without any
ndication that he will be given a trial.

Belcher Heads Committee

The Rev. Richard G. Belcher of Nashville, Tenn., has been chosen to head the Interboard Committee on Christian Vocations, to succeed the Rev. Harold W. Ewing. Mr. Ewing has recently been made director of the youth department of the Division of the Local Church of the Methodist Board of Education.

Mr. Belcher has been a staff member in the department of leadership education of the Division of the Local Church. He is a member of the New England Southern Conference, having served churches in Massachusetts and Rhode Island.

"Keep Robbins Callin'"



Pictured above, second from left, is the Rev. Horatio Robbins, pastor of the Leominster (Mass.) Methodist Church who was recently presented with a car by his parishioners in appreciation for the large numbers of calls he has made to members of his parish.

Harold Baldridge, chairman of the committee in charge of the project, is shown presenting the keys of the car to Mr. Robbins while Mrs. Robbins looks on.

The money for the car was raised by a "Keep Robbins Callin' Club," members of which paid $10 to join. Their slogan: "A minister making 900 calls deserves a car that never stalls."

Success At Willimantic

The Willimantic Summer Assembly and Christian Service Institute was held July 23-30, with a good attendance throughout the week. Preachers for the first Sunday were the Rev. Orville E. Crain, superintendent, Norwich District; the Rev. Carl Storek, pastor, First Lutheran Church, Norwich, Conn.; and the Rev. Robert Armstrong, pastor of the Congregational Church, Lebanon, Conn.

The Garrett Family of Fairfield, Ill., formed an excellent trio for the week. The Rev. Harry L. Garrett, pastor of First Baptist Church in Fairfield, gave a series of lectures on The Minor Prophets and preached each night, Monday through Friday. Mrs. Garrett was the song leader and from the

EVENTS

first day had a large volunteer choir singing at each service. She and her daughter, Peggy, also sang together adding much to the music. This family endeared itself to every one by friendliness and sincerity.

Bishop Titus Lowe was the preacher for the morning and afternoon of the last Sunday. At the annual youth night, the Rev. Joseph M. Harrell was the preacher. At this time gifts were given to the Rev. and Mrs. O. E. Crain. Mr. Crain, before the next annual session, will have completed his service as superintendent of the Norwich District.

Officers elected for the coming year were: the Rev. Joseph M. Harrell, president; the Rev. Orville E. Crain, vice-president; Edward M. Wheeler, secretary; Carl B. Webber, treasurer and collector; the Rev. Howard R. Bushnell, trustee for five years; members of executive committee for three years: Miss Grace Thomas, Robert Sanderson, Walcott Potter and Adelbert F. Flagg. The Rev. Howard R. Bushnell was elected president of the Cottage Holders' Association.

Willimantic Camp Ground is now starting its 92nd consecutive year as a Methodist organization. In the years since its organization it has had its difficulties and its times of prosperity. After the 1938 hurricane it was thought that it would never recover. Since that time and chiefly under its present officers the association has spent about $15,000 on the buildings and grounds. New roads have been installed, new electric lines run over the grounds, and new sanitary buildings give the grounds an A-1 rating with the Connecticut Public Health Department. Every building owned by the association has been repaired and repainted and most of the cottagers have also put their homes in good repair.

The association is incorporated by the State of Connecticut and is made up of the officers and the executive committee, plus 12 delegates from the Cottage Holders' Association. The constitution under which it was incorporated expressly states that it shall be conducted according to the usages of The Methodist Church.

Worship For Wayfarers

A Sunday morning worship service has recently been started at the Kennebunk (Maine) Drive-In Theatre by the Kennebunk, Wells, and Goodwins Mills Ministers' Association.

Travelers on Maine's highway route 1 will come upon this non-sectarian, out door church service three miles north of Kennebunk. The service begins at 8:30 a.m. and lasts until 9:15. All are welcome.

A Long And Stony Pilgrimage

S. Ralph Harlow

Once neutral, if not hostile to Zionism, I became a friend. My own three visits to Palestine changed my whole point of view. I learned that the claims of the Jews for a national homeland had legal validity and historic justice. I saw that the achievements of the Jewish pioneers were singular and often miraculous. I discovered that the regard of the Jewish colonists for their Arab neighbors was as great, if not greater, than that professed by my missionary colleagues. This was really a spiritual awakening.

The anti-Zionist views of many of my friends in the missionary and educational circles of the Middle East distressed me, especially because these prejudiced views were based on lack of information and knowledge. These American Christians knew little of what was being done so creatively and constructively in the Holy Land by the Palestinian Jews.

Christians from America who teach and work in the Middle East colleges seem interested solely in the Arabs and "the Moslem world." I suppose it is understandable that the oil operators, the missionaries and the educators in that area should be influenced by their vested interests.

Some time ago, I resigned from my position as a trustee of one of the colleges of the American University at Beirut where I often lectured and always admired their excellent work among Arab students. But I was apprehensive about the possible effect their tie-up with the oil interests might have on their opinions about the Palestine problem. "Confidential information" constantly came to me that "the oil companies will be the biggest givers to our fund." I resigned. Three weeks later came the denouement. On the front page of the Near East College Bulletin appeared the announcement of the first gift from the Standard Oil Company "for services rendered to our industry in the Near East" of $50,000. Right beside it stood the statement that all Jewish students "not subjects of Arab states," had been asked to leave the university so that their places might be taken by Arabs.

The fixation of vested interests — in this case, the property of an American college in the Near East — was reflected in a letter sent to the college's constituency in America by its president. He told of riots in Syria during the partition of Palestine and described the burning of synagagues, the looting of Jewish shops, the murder of Jews — all without one word of sympathy. Then he added, "Fortunately, we are still on good terms with the Arabs and *our buildings* have not been touched."

I am impelled to ask, "Is that the Christian gospel?"

A generation ago, I saw the same mentality prevail. After World War I, I was in Smyrna where I spent 10 years teaching. When Smyrna went up in flames and all manner of looting, raping and massacre swept the city, I was virtually the only one of the missionary group to raise his voice in protest. The reaction from our missionary board? It was this: "Shut up, you are endangering our *buildings!"*

When missionaries tell me they are concerned with the impact of the new Jewish state on the Moslem world and "view with alarm" the social ferment Israel creates, I cannot help but wonder what our missionary and educational role is to be: sanctifying the *status quo* of the Moslem world or helping, through Israel's dynamic democracy, to purge the Middle East of its ills: disease, poverty, illiteracy, and feudal regimes?

Often the missionaries' bland, uncritical approval of Moslem culture is as shocking as it is ridiculous. My own brother-in-law, a missionary with the American Board, said to me in the Near East three years ago: "I shall be for *anything* the Moslems are for."

Similarly, the Near East Mission Christmas card last December was the cover of a Moslem book with a quotation from a Moslem poem inside next to the words, "Season's Greetings." Why not go all the way and say, "Happy Mohammedas," because the year before, the card pictured a Moslem prayer and another Moslem quotation inside? One would never find a Moslem commemorating the birth of Mohammed with a card containing a Christmas carol and the Cross of Christ printed on the cover. I believe in fellowship with all men of good will; but I do not believe anyone — including our Middle East missionaries — should hide the Faith by which we live.

I maintain that our missionary leaders and Middle East educators do not give adequate weight to the perils menacing Christianity in Islamic countries. Affectionate regard (on the part of Arab rulers) for Beirut University and other useful, estimable American missionary institutions does not guarantee just treatment for the Christian minorities in the Middle East. These Christian minorities are definitely in danger, and it is my belief that they can be very greatly helped and reinforced by the new Israel. The existence of a strong non-Islamic state in the Middle East — a state like Israel and perhaps even a Christian Lebanon — will inevitably discourage and weaken the present tendency to suppress all minority cultures and groups, placing a uniform Moslem, Ar stamp upon the essentially variegated pop lation of the entire area.

Two instances illustrate my point. Cop in Egypt are no longer being appointed government offices or academic positions that land. Witness the appointment of Moslem to replace a Copt as director of t Coptic National Museum. As one writ phrased it in *Misr,* a Cairo newspaper March 3, 1950, "All we Copts have becon foreigners in our own country or are co sidered like foreigners. Foreigners cann of course enjoy the rights of the citizens

And secondly, in Syria the constituent A sembly has just approved the draft of a ne Constitution. Clause three of this Constit tion makes Syria an Islamic state. This mo has shaken the very foundation of the li of Syria's Christian community of 425,0 persons. In protest, for the first time in the 1900 years of history, the Christians of Syr did not celebrate Easter this past year. The attitude was summed up a few weeks ago the Syrian Orthodox Patriarch in Damasc who said:

"Syria belonged to the Christians befo it belonged to the Moslems. This time are not going to embrace Islam in order be safe in Syria. Either we will leave Syr to the Moslems and go into exile, or el Syria must belong to all Syrians alike, ar Islam will not be the official religion of t state as they are trying to make it!"

Of such tragedies the missionaries and ed cators of our American churches rema silent.

If there is one cause about the justice which I have no doubts, and to which came over a long and stony pilgrimage, c nounced by my former colleagues ar friends, it is this cause of our Jewish frien to have peoplehood and nationhood.

Reprinted from "Land Reborn" published the American Christian Palestine Committe

Retreats For Chaplains

WASHINGTON, D.C. (RNS) — Civili clergymen will conduct spiritual retreats f armed forces chaplains in the European ar Alaskan commands during August, Cha lain (Major General) Roy H. Parker, cha man of the Armed Forces Chaplains Boar announced here.

Four clergymen will go to each comma area. Those sailing for Europe Aug. 8 will be the Rev. Daniel J. O'Keefe of Stephen's Roman Catholic Church, Ne York; Rabbi Benjamin Friedman of the Te ple Society of Concord, Syracuse, New Yor the Rev. Dr. Victor B. Nelson of Aldri Avenue Presbyterian Church, Minneapol Minn.; and the Rev. Dr. Lester A. Welliv president of Westminster Theological Se inary, Westminster, Md., a Methodist insti tion.

Those going to Alaska to conduct retre from Aug. 7th to 19th are the Rev. L.

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aunay, dean of men at the University of tland, Portland, Ore., a Roman Catholic itution; Rabbi William Z. Dalin of the ish Welfare Board, San Francisco, Cal.; Rev. Dr. J. Warren Hastings of Naal City Christian Church, Washington, C.; and the Rev. Dr. John W. Rustin, of unt Vernon Place Methodist Church, shington, D.C.

Chaplains from all three branches of the ned forces, the Army, Navy, and Air rces, will attend the retreats.

o You Agree?

The World Council of Churches, in a cement issued on July 13th, called upon governments to "press individually and ough the United Nations for a just setment by negotiation and counciliation" of hostilities in Korea.

We Christians, ministers and church mems, recognize the challenge to Christian dership at this crucial point in world hisy. We favor every effort in the direction peaceful settlement in Korea, such as the oposals of Premier Nehru which include recommendation that the representatives the Chinese People's Republic be seated the United Nations in accordance with the harter, and other steps necessary to restore e United Nations as an effective agency mediation.

The moral atmosphere in our land today dangerously pessimistic and war-like. A sitive effort by the American people on belf of reconciliation among the nations is eeded to create a climate which will contain our government to give fuller support attempts at a peaceful settlement in Korea.

The United Nations is our great modern t of faith that conflicts like that in Korea n be settled by means other than war. If e do not will the means, we do not will e end. As men and women of the churchs, we pledge our active support of the World ouncil's call for negotiation through the nited Nations to bring peace to Korea.

Editor's Note: If you agree with this atement, will you kindly send your enorsement to Dr. Joseph Fletcher, Episcopal heological School, 99 Brattle Street, Camridge, Mass.

Letter From China

The door-bell rang and the gateman anded me a letter. The writing on the nvelope was not the familiar Chinese characters of my name but the old fashioned Romanized, and at a glance I recognized the hand-writing of my first pupil in China — "Big Sister" as everyone calls her.

It was the fall of 1915, and Mr. Worley and I had just received our first appointment for missionary work. Before going to this country station in Futsing, a county seat of more than forty thousand Chinese people and not one American, the experienced missionaries advised me to get a Chinese woman to go along as both servant and companion — "So that you will not be a lone woman in the house when Mr. Worley is traveling the district." So we secured Big Sister, and before many weeks had passed, her lessons began! She was an apt pupil and quickly learned to read and write Romanized-Chinese. It was a happy day for both of us when she could take her turn in family worship by reading her own Bible verse.

But now Big Sister is an old lady. Her sight is fast failing and her hearing is impaired. She walks with difficulty: her feet have never been normal, even though unbound soon after she came to live with us and joined the church. But a happier Christian is nowhere to be found! And a more immaculate and refined person I have yet to meet. Big Sister is one of my very dear friends.

An acquaintance in the States sent me $25 dollars for Big Sister, and I passed it on to her immediately. Although the money reached me by telegraph transfer in the local currency (JMP), I was able to change 15 dollars back into U.S. greenbacks and thus insure her against deflation. I'll let Big Sister tell it in her own words:

"On April 29th I received from your hand U.S. $25. Truly it made me happy enough to dance. Thank the Lord for His kindly grace. . . . I have prepared enough food for two months and still have U.S. $15 left for the next four months. This gift means a half year of happiness and 'peace without worrying.' Duai sia-sia Sing; duai sia-sia ing. (This is a rhyme that means "Thank God and thank man.")

Four dau of rice (60 pounds)	JMP 92,000	US $2.49
Vegetable oil	15,000	.41
Wood and charcoal for cooking	30,000	.81
Kerosene for my lamp	10,000	.27
To mend my leaking roof	20,000	.54
Offering for Easter fire victims	10,000	.27
Two new pieces of clothing	40,000	1.08
To help my niece who is sick	60,000	1.62
A new "front" for the mosquito net of my bed	55,000	1.48
Balance on hand for weekly offering, vegetables, and incidentals	38,000	1.03
	JMP $370,000	US 10.00

(Note: These US figures are mine, not hers.)

Please receive this report of a friend who loves you to the nth degree,

from Big Sister"

This letter pictures just one of the many Christians in Foochow. Big Sister is of lowly estate; many Christians are of the educated class. To all of them the new day has brought growing problems of both joy and bitterness, and yet their true loyalty and faithfulness to Our Lord and His church give us continued reason for gratitude. Through the long years we have worked together: now that the time of testing has come, shall we forsake them? No, NOW is the time to stand by with our sympathy and gifts and prayers.

Parades and hilarious rejoicing are still the order of the day. Hundreds of teen-agers are carrying around attractive, small red drums, and their rat-tap-tap can be heard from dawn to dark. The children love them. Labor difficulties are increasing, but at present writing the educational problems seem to have quieted somewhat. Much of the student's time is spent on the new subjects required by the government, such as history of socialism and dialectic materialism.

Many of you have asked about my son, James. This term he has started pre-medical training in Berkeley. By the time you get this letter there will also be a Mrs. James Worley. Jim met Marie Hill, a nurse, while they were employed on the S.S. General Gordon. She is a Texas girl, and is now serving in the Herrick Memorial Hospital in Berkeley.

My furlough as planned for this summer has been postponed indefinitely, due in part to difficulties of transportation and also the improbability of return to the field after furlough. I am very glad to be here on the job during these difficult times. My work continues as formerly, teaching in the Theological College, working in the mission office, and — just living and loving these folks. God grant that my life may reflect a bit of the joyous peace and victory of the Son of Man!

Your gifts are needed. Mark them plainly for my work, and send to Dr. A. E. Beebe of the Division of Foreign Missions, 150 Fifth Avenue, New York 11, New York. Every cent will reach me.

(Mrs.) Zela W. Worley,
Foochow, China.

• • • • • •

"Jesus decided on the Cross rather than on a revolution. Nowadays the choice of revolution has become familiar and its results well known. But the suggestion of a Cross is still treated with contempt and scorn. What is the sense of mentioning such an old-fashioned device as a cross? Jesus was deserted by the masses of his people."

* * * *

"Meditations" by Toyohiko Kagawa, Harper and Brothers, N.Y. Price, $1.25.

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The Conquest That Conquers

Leroy W. Stringfellow

The true office of faith is not necessarily a wholesale acceptance of creeds, formulae, or institutions handed down from the past. This may be in it, but it is not its essential nature. Faith may occasionally look to the past, but its first look is at the present and future. Its substance is not so much in what has already been received as in what is hoped for. When the good-natured Irishman was reminded that he could have sprung from a lower species of life, he said, "An Irishman doesn't spring *from;* he springs *at.*" Faith is like that, a springing at something which lies before, though there must be substantial footing from which to make the spring. Which means that faith is not so much a principle of passive acceptance as active adventure. The true measure of it is the measure of the hazard in it. Someone calls it "the courage of the spirit projecting itself forward." Another terms it the bridge "by which we pass over from the world of desire to the world of attainment."

Faith, then, is Columbus convinced that the world is round, and then setting sail westward. Faith is Pasteur convinced that man can free himself of parasitical diseases, then applying his vaccines. Faith is Jesus convinced that self-sacrificing love is the mightiest force in the world, and then laying down His life for His friends. Because faith is like that, Professor Moffatt has St. John to say, "Our faith, that is the conquest that conquers the world."

Kipling describes such faith in "The Pioneer." The explorer reaches the edge of civilized habitation. He is counseled to go no farther. He accepts that counsel, and so settles down to break his land, to sow his crops, to build his barns, and to string his fences in the little border station. But all the while his spirit is restless to go on. A voice "as bad as conscience" keeps ringing the changes night and day on a single sentiment:

"Something hidden. Go and find it. Go
and look behind the ranges —
Something lost behind the ranges. Lost and
waiting for you. Go!"

Finally, he can stand it no longer. He breaks camp. He ventures down on the other side of the ranges. And with what consequence? He names no new rivers. He gets claim to no new acres of ground. He finds but a few nuggets of precious ore. But he does find a strange inner reward. It is the joy of going on, and the sense of being used of God as a pioneer. Confident that in time the world will come along to profit by his discovery, his find, he feels, will be a sort of God's present to the nation. "Anybody might have found it — but His Whisper came to me." Faith, then, is that active, daring and venturesome spirit that pioneers behind the ranges of life and presses on to the land of desire. It is the conquest that conquers the world.

Faith in ourselves is a first requisite in any conquest that conquers. To be sure, there are dangers here, — dangers of pride, conceit and self-sufficiency. But no one can get away from himself, except as he loses himself in something greater than himself. He must forever live with himself, and whatever he does he must do in and through himself. Which means that if he is to engage in any conquering conquests he must so believe in himself as to venture forth. Most of us fail, not because we try and fail, but because we fail to try. And the reason we fail to try is because faith in ourselves is lacking. Shakespeare tells tales upon most of us when he says:

"Our doubts are traitors
And make us lose the good we oft
might win
By fearing to attempt."

In fearing to attempt, our resources go untapped, our capacities remain undeveloped, and the significant conquests of life do not find us in them.

And what victories go to those, even with meager abilities, if they have the faith to try! Sometimes we seek to console ourselves in the thought that unusual original capacity, or favoring circumstances, or some pull or other, places people in the high places. It may be true of some, but with most it is a matter of a faith that ventures, that accepts responsibility, and that makes the dash for what lies beyond and above them.

But faith in self is not enough. The greater victories come, also, through faith in others. Like it or not, we are members one of another. If we are to live at all, the time has come when we must live together. Faith is primary here. If we want the world to go quickly to pieces, then let us doubt everyone and trust no one. Such a spirit, widely prevailing, will ruin every noble institution we have erected; it will destroy every worthy achievement we have won. It will undermine the home; it will make impossible the church; it will make futile and ineffective the school; it will make of government a mockery. Nothing else that is basic and essential can withstand it. The highest pinnacles of our civilization have been reached through the exercise of mutual trust, mutual goodwill and mutual co-operation; and their stability and permanency rest upon the continued exercise of these great social virtues. But plant and nurture the seeds of a widespread distrust, and all these fine things ai doomed. Faith is essential to living an standing together.

No doubt, in view of some human spec mens, faith in *all* men is no small achiev ment! There are brutal tyrants, vicious crin inals, and others like in kind. But these ai the exceptions. The rank-and-file majorit are upright, responsible and trustworth The fact that human society manages, som how, to carry on is proof of it. This especially true in those lands whose way c life and government rest on faith in th common man. Here, and elsewhere too, th way out and up is not through distrust, nam calling and strife, but through understanc ing, sympathy, mutual respect and mutu confidence. One thing is certain, trust bege trustworthiness.

"Keep thou thy faith with men, and se How men will keep their faith in thee. "Trust men," said Emerson, "and they wi be true to you; treat them greatly, and the will show themselves great, though the make an exception in your favor to all the rules of trade."

The world of today is badly torn by i doubts, suspicions and fears. The greater hu man and spiritual conquests, in consequenc move slowly to their victories. They awa the sure and happy strides of mutual fait and trust, with their attendant goodwill an co-operation. This is the conquest th conquers many a world of discord, confusio and strife, and many a world of despa and defeat, — even our faith in one anothe

Then there is that higher faith that is th drive of life's greatest conquests and victorie — a vital and venturing faith in God. If can say, "I believe in God and in His Fathe hood," it helps me to say, "I believe in m fellowmen, and in human brotherhood." I can say, "I believe in God and in H Fatherly concern and care for me," it help me to say, "I believe in myself, in my power possibilities and significant life-mission." God is, and man is His child, then huma beings have dignity, worth and possibili which merit confidence and faith. Faith i God, therefore, is the highest, most essentia and most significant faith of all.

Such a faith is the deep secret of th mightiest conquests and victories this life pr sents. This it is that keeps the faithful mi sionary on the field when, for years, r striking results are discernible. This it that keeps the reformer hammering away his reforms when opposition is deeply i trenched and popular opinion is running th other way. This it is that keeps the faitl

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S
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in the church loyal and true when the fferent are numerous and the discouragements many. This it is that causes strong to turn their backs upon the world and gains and power to pursue the work of ist. Ask them why they do these things, they say, "I believe in God and in His ist!" Destroy that faith, and the vital ve of all daring, unselfish and heroic envor is cut. Make it vital, strong and turesome, and it overcomes obstacles, reves mountains, and moves forward to its mphs. Such a faith is the key to the mph of truth and right, to a world of ice and brotherhood, and to the era of ce on earth and all the good that should v from it.

mily Week-Ends

adically departing from traditional oriation programs, The American University Washington, D.C., begins on Saturday, gust 12th a series of four family weekd orientation programs. New students d their families will come to Washington think together and plan with the unisity faculty educational goals, course proms, and student activities.

Eliminating the long jammed lines which many years have plagued students at gistration time, the university will comte the registration of new students durg the orientation periods.

Under the direction of Professor Samuel Burr, Jr., chairman of the department of ucation, a formal course known as "Inoduction to College" will be given during e fall and spring sessions as a continuing mmunication to students of information out university work and the student's pernal growth.

Family week-end orientation periods will held on August 12th, 26th, and Sepmber 2nd and 9th.

isit To Israel

(E.P.S.) — In Israel today one meets heer miracles, and the belief runs deep that od hath done this'," reports Dean Harann Maas of Heidelberg.

Dean Maas, who visited the young State Israel last spring at the invitation of the raeli Ministry of Religious Affairs, reviewed is trip in a speech in Karlsruhe recently.

He referred to the "change" in the people f Israel which he said was evidenced in a cent poll taken to determine what prossions the people wished to follow. Acording to the poll 50 per cent wanted to be rmers and 25 per cent wanted to be arsans, but none wanted to be bankers "or nything of that nature."

Regarding the United Nations decision to artition Jerusalem, Dean Maas said, "Who as it saved Jerusalem? The earthly Jersalem is promised to the people of Israel by he Lord. Christians are promised another erusalem, that one that is above."

1952 World Youth Meeting

(E.P.S.) — A conference of youth delegates from all parts of the world has been scheduled to meet in India in December 1952.

The plan for the conference was adopted by the World Christian Youth Commission, holding its annual meeting July 17-23, at Ontario Ladies' College in Whitby, Ontario, Canada. Comprising the commission are the World Student Christian Federation, the World YMCA, the World's Alliance of YM CA's, the World Council of Christian Education and the World Council of Churches' Youth Department.

The announcement of the Asian conference was made in a "Call" issued by the Commission at Whitby to Christian youth of the entire world, urging them to concern themselves with evangelization and to support young Christians in Asia, which it said is "a center of spiritual struggle and opportunity for Christian youth."

Syria's State Religion

O. M. Marashian

Damascus, Syria (RNS) Christian minority leaders and drafters of Syria's new constitution have reached a compromise solution to the issue of making Islam the official state religion of Syria, according to Sayed Haydar, chairman of the Mixed Constitution Commission.

Article three of the new constitution which declared Syria a Moslem state, has been modified following suggestions by Christian and progressive Moslem deputies in the Constituent Assembly.

The modified form is expected to pass the Constituent Assembly despite violent opposition by supporters of the Moslem Brotherhood, which first pressed for making Islam the state religion of this Arab republic.

Article three as amended declares:

(a) The religion of the President of the Republic is Islam;

(b) The Islamic Fiqh (Moslem jurisprudence) is considered the main source of the State's legislation.

(c) The state guarantees freedom of worship and respects all "inspired religions." ("Inspired religions" according to Islam are Judaism and Christianity.)

(d) The state guarantees the personal status (authority over marriage and divorce cases) of all minority groups.

In addition to Article three, the amendment inserts the following paragraph in the preamble of the constitution:

"The majority of the Syrian people being Moslem, they declare the state's attachment to Islam and closer co-operation with Moslem peoples all over the world, resolve to combat atheism and moral degradation, and promise to build the new state on moral foundations as prescribed by Islam and the "inspired religions."

Gloucester Pulpits

During the month of August the Rev. Francis J. Mazzeo, pastor of Prospect Street Methodist Church in Gloucester, Mass., and East Gloucester Methodist Church, will be on a 30-day tour of extended active duty at the Army Chaplain School in Carlisle, Pa. During his absence the following guest preachers will occupy the pulpits of both the East Gloucester church (9:45 a. m.) and the Prospect Street Church (11 a. m.):

August 6th — The Rev. John E. Post, minister of the First Methodist Church, Stafford Springs, Conn.

August 13th and 20th — The Rev. Donald E. Paige, minister of Chestnut Street Methodist Church, Gardner, Mass.

August 27th — The Rev. Stead Thornton, retired Methodist (New England Conference) minister, now living in Ipswich, Mass.

Boston Area Calendar

Each Sunday and Thursday night during August — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H.

August 19-27 -- Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Sept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

Sept. 19 — Worcester District Conference, Leominster, Mass.

Sept. 20 — Springfield District Conference, Northampton, Mass.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

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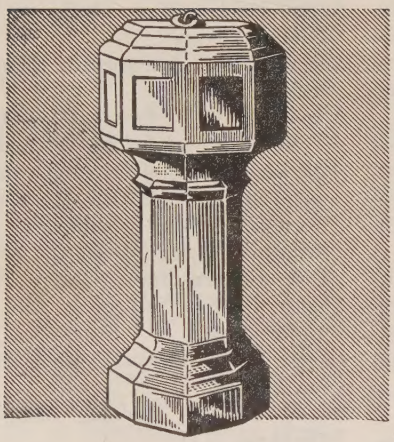

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